

**T H E
W O R K S**

Of that eminent Servant of **CHRIST,**
Mr JOHN BUNYAN,

Minister of the Gospel, and formerly
Pastor of a Congregation at Bedford.

B E I N G
Several Discourses upon Various Divine Subjects.

With **COPPER-PLATES**, adapted to the **PIL-
GRIM'S PROGRESS.**

The **SIXTH EDITION.**

CONTAINING,
All the Pieces which are to be found in the latest
Edition.

I N E I G H T V O L U M E S.

V O L. V.

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VOLUME FIFTH contains,

I. The Holy War.	page.
II. Israel's Hope Encouraged.	269
III. The saints Privilege and profit.	282
IV. The Saints Knowledge of Christ's love.	488



THE
H O L Y W A R,
MADE BY
S H A D D A I,
UPON
D I A B O L U S,

For the regaining the Metropolis of the World;

O R,

The losing and taking again of the town of
Mansoul.

I have used similitudes. Hof.xii. 10.

To the R E A D E R.

'T IS strange to me, that they that love to tell
Things done of old, yea, and that do excel
Theirequals in historiology,
Speak not of Mansoul's wars, but let them lie
Dead, like old fables, or such worthless things,
That to the reader no advantage brings;
When men, let them make what they will their own,
Till they know this, are to themselves unknown.

Of stories I well know there's divers sorts,
Some foreign, some domestic; and reports
Are thereof made as fancy leads the writers;
(By books a man may guess at the inditers.)

A

Some



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Some

To the Reader.

Some will again of that which never was,
Nor will be, feign (and that without a cause)
Such matter, raise such mountains, tell such things
Of men, of laws, of countries, and of kings:
And in their story seem to be so sage,
And with such gravity clothe ev'ry page,
That though their frontispice says all is vain,
Yet to their way disciples they obtain.

But, readers, I have somewhat else to do,
Than with vain stories thus to trouble you;
What here I say, some men do know so well,
They can with tears and joy the story tell.

The town of Mansoul is well known to many,
Nor are her troubles doubted of by any
That are acquainted with those histories
That Mansoul and her wars anatomize.

Then lend thine ear to what I do relate
Touching the town of Mansoul, and her state,
How she was lost, took captive, made a slave;
And how against him set that should her save,
Yea, how by hostile ways she did oppose
Her Lord, and with his enemy did close.
For they are true, he that will them deny,
Must needs the best of records vilify.
For my part, I (myself) was in the town,
Both when 'twas set up, and when pulling down,
I saw Diabolus in his possession,
And Mansoul also under his oppression.
Yea, I was there when she own'd him for Lord,
And to him did submit with one accord.

When Mansoul trampled upon things divine,
And wallowed in filth as doth a swine;
When she betook herself unto her arms,
Fought her Emannel, despis'd his charms,
Then I was there, and did rejoice to see
Diabolus and Mansoul so agree.

Let no men then count me a fable-maker,
Nor make my name or credit a partaker
Of their derision: what is here in view,
Of mine own knowledge I dare say is true.

To the Reader.

I saw the prince's armed men come down,
By troops, by thousands, to besiege the town.
I saw the captains, heard the trumpets sound,
And how his forces cover'd all the ground.
Yea, how they set themselves in battle-ray;
I shall remember to my dying-day.

I saw the colours waving in the wind,
And they within to mischief how combin'd,
To ruin Mansoul, and to make away
Her *primum mobile* without day.

I saw the mounts cast up against the town,
And how the slings were plac'd to beat it down.
I heard the stones fly whizzing by mine ears,
(What longer kept in mind than got in fears?)
I heard them fall, and saw what work they made,
And how old Mors did cover with his shade
The face of Mansoul; and I heard her cry,
Wo worth the day, in dying I shall die.

I saw the battering rams, and how they played
To beat ope Ear-gate, and I was afraid,
Not only Ear-gate, but the very town,
Would by those battering rams be beaten down.

I saw the fights, and heard the captains shout,
And in each battle saw who faced about;
saw who wounded were, and who were slain;
And who when dead, would come to life again.

I heard the cries of those that wounded were,
(While others fought like men bereft of fear)
And while they cry, kill, kill was in mine ears,
The gutters ran, not so with blood as tears,

Indeed the captains did not always fight,
But then they would molest us day and night;
Their cry, up, fall on, let us take the town,
Kept us from sleeping, or from lying down.

I was there when the gates were broken-ope,
And saw how Mansoul then was stript of hope,

I saw the captains march into the town,
How there they fought, and did their foes cut down.

I heard the prince bid Boanerges go
Up to the castle, and there seize his foe,

And

To the Reader.

And saw him and his fellows bring him down,
In chains of great contempt quite through the town.

I saw Emanuel when he possess'd
His town of Mansoul, and how greatly blest'd
A town, his gallant town of Mansoul was;
When she receiv'd his pardon, lov'd his laws.

When the Diabolonians were caught,
When try'd, and when to execution brought,
Then I was there; yea, I was standing by
When Mansoul did the rebels crucify.

I also saw Mansoul clad all in white,
And heard her Prince call her his heart's delight.
I saw him put upon her chains of gold,
And rings, and bracelets, goodly to behold.

What shall I say? I heard the people's cries,
And saw the Prince wipe tears from Mansoul's eye
I heard the groans, and saw the joy of many:
Tell you of all, I neither will, nor can I.
But by what here I say, you well may see
That Mansoul's matchless wars no fables be.

Mansoul! the desire of both Princes was,
One keep his gain would, t'other gain his loss:
Diabolus would cry, the town is mine,
Emanuel would plead a right divine
Unto his Mansoul; then to blows they go,
And Mansoul cries, these wars will me undo.

Mansoul! her wars seem'd endless in her eyes,
She's lost by one, becomes another's prize.
And he again that lost her last would swear,
Have her I will, or her in pieces tear.

Mansoul, it was the very seat of war,
Wherefore her troubles greater were by far,
Than only where the noise of war is heard,
Or where the shaking of a sword is fear'd,
Or only where small skirmishes are fought,
Or where the fancy fighteth with a thought.

She saw the swords of fighting men made red,
And heard the cries of those with them wounded;
Must not her frights then be much more by far,
Than theirs that to such doings strangers are?

Or

Or theirs that hear the beating of a drum,
But not made fly for fear from house or home?

Manſoul not only heard the trumpets ſound,
But ſaw her gallants gasping on the ground.
Wherefore we muſt not think that ſhe cou'd reſt
With them whoſe greateſt earnett is but jeſt:
Or where the bluſtring threat'ning of great wars
Do end in parleys, or in wording jars.

Manſoul, her mighty wars, they did portend
Her weal or wo, and that world without end.
Wherefore ſhe muſt be more concern'd than they,
Whoſe fears begin and end the ſelf ſame day,
Or where none other harm doth come to him
That is engag'd, but loſs of life or limb,
As all muſt needs confeſs that now do dwell
In univerſe, and can this ſtory tell.

Count me not then with them that to amaze
The people, ſet them on the ſtars to gaze,
Inſinuating with much confidence,
That each of them is now the reſidence
Of ſome brave creatures; yea, a world they will
Have in each ſtar, though it be paſt their ſkill
To make it manifeſt to any man,
That reaſon hath, or tell his fingers can.

But I have too long held thee in the porch,
And kept thee from the ſun-ſhine with a torch.
Well, now go forward, ſtep within the door,
And there behold five hundred times much more
Of all ſorts of ſuch inward rarities
As pleaſe the mind will, and will feed the eyes
With thoſe, which if a Chriſtian, thou wilt ſee
Not ſmall, but things of greateſt moment be.
Nor do thou go to work without my key,
(In myſteries men ſoon do loſe their way);
And alſo turn it right if thou wouldſt know
My riddle, and wouldſt with my hieſer plow.
It lies there in the window, fare thee well,
My next may be to ring thy paſſing-bell.

JOHN BUNYAN.

An ADVERTISEMENT to the READER.

SOME say the Pilgrim's Progress is not mine,
 Insinuating as if I would shine
 In name and fame by the worth of another,
 Like some made rich by robbing of their brother.
 Or that so fond I am of being fire,
 I'll father bastards; or, if need require,
 I'll tell a lie in print to get applause.
 I scorn it: John such dirt heap never was,
 Since God converted him. Let this suffice
 To shew why I my Pilgrim patronize.

It came from mine own heart, so to my head,
 And thence into my fingers trickled;
 Then to my pen, from whence immediately
 On paper I did dribble it daintily.

Manner and matter too was all mine own,
 Nor was it unto any mortal known,
 'Till I had done it. Nor did any then
 By books, by wits, by tongues, or hand, or pen,
 Add five words to it, or write half a line
 Thereof: the whole, and every whit is mine.

Also for this thine eye is now upon,
 The matter in this manner came from none
 But the same heart, and head, fingers, and pen,
 As did the other. Witness all good men:
 For none in all the world, without a lie,
 Can say that this is mine, excepting I.

I write not this of any ostentation,
 Nor 'cause I seek of men their commendation;
 I do it to keep them from such surmise,
 As tempt them will my name to scandalize.
 Witness my name, if anagram'd to thee,
 The letters make, *Nu hony in a B.*

JOHN BUNYAN

A Relation of the Holy War.

IN my travels, as I walked through many reigons and countries, it was my chance to happen into that famous continent of Universe. A very large and spacious country it is. It lieth between the two poles, and just amidst the four points of the heavens. It is a place well watered, and richly adorned with hills and vallies, bravely situate; and for the most part (at least where I was) very fruitful, also well peopled, and a very sweet air.

The people are not all of one complexion, nor yet of one language, mode, or way of religion; but differ as much as (it is said) do the planets themselves. Some are right, and some are wrong, even as it happeneth to be in lesser regions.

In this country, as I said, it was my lot to travel, and there travel I did, and that so long, even till I learned much of their mother-tongue, together with the customs, and manners of them among whom I was. And to speak truth, I was much delighted to see and here many things which I saw and heard a-*A natural* mong them: yea, I had (to be sure) even lived and *state plea-* died a native among them, (so was I taken with them *sing to the* and their doings), had not my Master sent for me *st: sh.* home to his house, there to do business for him, and *Christ,* to oversee business done.

Now, there is in this gallant country of Universe, a fair and delicate town, a corporation, called *Man- Man.*

soul. A town for its building so curious, for its situation so commodious, for its privileges so advantageous, I mean with reference to its original, that I may say of it, as was said before, of the continent in which it is placed, there is not its equal under the whole heaven.

Scriptures As to the situation of this town, it lieth just between the two worlds, and the first founder and builder of it, so far as by the best and most authentic records I can gather, was one *Shaddai*, and he built it for his own delight. He made it the mirror and glory of all that he made: even the top-piece beyond any thing else that he did in that country; yea, so goodly a town was Mansoul, when first built, that it is said by some, the gods, at the setting up thereof, came down to see it, and sang for joy. And as he made it goodly to behold, so also mighty to have dominion over all the country round about. Yea, all was commanded to acknowledge Mansoul for their metropolitan, all was enjoined to do homage to it. Ay, the town itself had positive commission, and power from her King, to demand service of all, and also to subdue any, that any wise denied to do it.

*Created
angels.*

The heart There was reared up in the midst of this town, a most famous and stately palace: for strength, it might be called a castle; for pleasantness, a paradise; for largeness, a place so copious, as to contain all the world. This place the King *Shaddai* intended but for himself alone, and not another with him; partly because of his own delights, and partly because he would not that the terror of strangers should be upon the town. This place *Shaddai* made also a garrison of, but committed the keeping of it only to the men of the town.

The wall of the town was well built, yea, so fast and firm was it knit and compact together, that had it not been for the townsmen themselves, they could not have been shaken, or broken for ever.

The body Forhere lay the excellent wisdom of him that built Mansoul, that the walls could never be broken down nor hurt, by the most mighty adverse potentates

tentates, unless the townsmen gave consent thereto.

This famous town of Mansoul had five gates, in at which to come, out at which to go, and these were made likewise answerable to the walls, to wit, impregnable, and such as could never be opened nor forced, but by the will and leave of those within.

The names of the gates were these, *Ear-gate*, *Eye-gate*, *Mouth-gate*, *Nose-gate*, and *Feel-gate*. *The five Senses.*

Other things there were that belonged to the town of Mansoul, which if you adjoin to these, will yet give farther demonstration to all, of the glory and strength of the place. It had always a sufficiency of provision within its walls; it had the best, most wholesome, and excellent law, that then was extant in the world. There was not a rascal, rogue, or traiterous person then within its walls; they were all true men, and fast joined together; and this you know is a great matter. And to all these, it was always (so long as it had the goodness to keep true to Shaddai the King) his countenance, his protection, and it was his delight, &c. *The state of Mansoul at first.*

Well, upon a time there was one Diabolus, a mighty giant, made an assault upon this famous town of Mansoul to take it, and make it his own habitation. This giant was king of the blacks or negroes, and a most ravishing prince he was. We will, if you please first discourse of the original of this Diabolus, and then of his taking of this famous town of Mansoul. *The Devil*

This Diabolus is indeed a great and mighty prince, and yet both poor and beggarly. As to his original, he was at first one of the servants of King Shaddai, made, and taken, and put by him into most high and mighty place, yea, was put into such principalities as belonged to the best of his territories and dominions. This Diabolus was made son of the morning, and a brave place he had of it: It brought him much glory, and gave him much brightness, an income that might have contented his Luciferian heart, had it not been insatiable, and enlarged as hell itself.

Well, he seeing himself thus exalted to greatness and honour, and raging in his mind for higher state and

The Holy War.

and degree, what doth he, but begins to think with himself, how he might be set up as Lord over all, and have the sole power under Shaddai. (Now that did the King reserve for his Son, yea, and had already bestowed it upon him); wherefore he first consults with himself what had best to be done, and then breaks his mind to some other of his companions, to the which they also agreed. So, in fine, they came to this issue, that they should make an attempt upon the King's Son to destroy him, that the inheritance might be theirs. Well, to be short, the treason (as I said) was concluded, the time appointed, the word given, the rebels rendezvoused, and the assault attempted. Now the King and his Son being all, and always eye, could not but discern all passages in his dominions; and he having always love for his Son as for himself, could not, at what he saw, but be greatly provoked and offended; wherefore what does he but takes them in the very nick; and the first trip that they made toward their design, convicts them of their treason, horrid rebellion, and conspiracy, that they had devised, and now attempted to put into practice; and casts them all together out of all place of trust, benefit, honour, and preferment. This done, he banishes them the court, turns them down into the horrible pits, as fast bound in chains, never more to expect the least favour from his hands, but to abide the judgement that he had appointed, and that for ever, and yet.

Now, they being thus cast out of all place of trust, profit, and honour, and also knowing that they had lost their prince's favour for ever, being banished his courts, and cast down to the horrible pits; you may be sure they would now add to their former pride, what malice and rage against Shaddai, and against his Son, they could. Wherefore, roving and ranging in much fury from place to place, (if perhaps they might find something that was the King's to revenge, by spoiling of that, themselves on him); at last they happened into this spacious country of Universe, and steer their course towards the town of Mansoul, and considering

considering that that town was one of the chief works and delights of King Shaddai, what do they, but, after counsel taken, make an assaul upon that. I say, they knew that Mansoul belonged unto Shaddai, for they were there when he built it, and beautified it for himself. So when they had found the place, they shouted horribly for joy, and roared on it as a lion upon the prey, saying, Now we have found the prize, and how to be revenged on King Shaddai for what he hath done to us. So they sat down, and called a council of war, and considered with themselves what ways and methods they had best to engage in, for the winning to themselves this famous town of Mansoul; and these four things were then propounded to be considered of.

1. Whether they had best, all of them, to shew themselves in this design to the town of Mansoul? *Proposals*

2. Whether they had best to go and sit down against Mansoul, in their now ragged and beggarly guise?

3. Whether they had best shew to Mansoul their intentions, and what design they came about, or whether to assault it with words and ways of deceit?

4. Whether they had not best, to some of their companions, to give out private orders to take the advantage, if they see one, or more of the principal townsmen, to shoot them; if thereby they should judge their cause and design will the better be promoted?

It was answered, to the *first* of these proposals, in the negative, to wit, That it would not be best that all should shew themselves before the town; because the appearance of many of them might alarm and fright the town. Whereas a few, or but one of them, was not so likely to do it. And to inforce this advice to take place, it was added further, that if Mansoul was frightened, or did take the alarm, it is impossible, said Diabolus, (for he spake now), that we should take the town; for that none can enter into it without its own consent. Let therefore but few, or but one, assault Mansoul, and in mine opinion, said Diabolus

bolus, let me be he. Wherefore to this they all agreed; and,

Then to the *second* proposal they came, namely, Whether they had best to go and sit down before Mansoul in their now ragged and beggarly guise? To which it was answered also in the negative, By no means: and that because though the town of Mansoul had been made to know, and to have to do before now, with things that are invisible, they did never as yet see any of their fellow-creatures in so sad, and rascally condition as they. And this was the advice of that fierce Aleto. Then said Apollyon, The advice is pertinent; for even one of us appearing to them as we are now, must needs both beget and multiply such thoughts in them, as will both put them into a consternation of spirit, and necessitate them to put themselves upon their guard: and if so, said he, then, as my Lord Aleto said but now, it is in vain for us to think of taking the town. Then said that mighty giant Belzebub, the advice that already is given is safe; for though the men of Mansoul have seen such things as we once were, yet hitherto they did never behold such things as we now are. And it is best, in mine opinion, to come upon them in such a guise as is common to, and most familiar among them. To this, when they had consented, the next thing to be considered was, In what shape, hue, or guise, Diabolus had best to shew himself, when he went about to make Mansoul his own. Then one said one thing, and another the contrary, at last Lucifer answered, That in his opinion it was best that his lordship should assume the body of some of those creatures that they of the town had dominion over: For, quoth he, these are not only familiar to them, but being under them, they will never imagine that an attempt should by them be made upon the town; and to blind all, let him assume the body of one of these beasts that Mansoul deems to be wiser than any of the rest. This advice was applauded of all, so it was determined that the giant Diabolus should assume the dragon; for that he was in those

those days as familiar with the town of Mansoul, as now is the bird with the boy. For nothing that was in its primitive state was at all amazing to them.

Then they proceeded to the *third* thing, which was, Whether they had best to shew their intentions, or the design of his coming, to Mansoul or no? This also was answered in the negative; because of the weight that was in the former reasons, to wit, for that Mansoul were a strong people, a strong people in a strong town, whose wall and gates were impregnable, (to say nothing of their castle), nor can they by any means be won but by their own consent. Besides, said Legion, (for he gave answer to this), a discovery of our intentions may make them send to their King for aid, and if that be done, I know quickly what time of day it will be with us. Therefore let us assault them in all pretended fairness, covering of our intentions with all manner of lies, flatteries, delusive words; feigning of things that never will be, and promising of that to them that they shall never find. This is the way to win Mansoul, and to make them of themselves to open their gates to us; yea, and to desire us too, to come in to them. And the reason why I think that this project will do, is, because the people of Mansoul now are every one simple and innocent; all honest and true: Nor do they as yet know what it is to be assaulted with fraud, guile, and hypocrisy. They are strangers to lying and dissembling lips; wherefore we cannot, if thus we be disguised, by them at all be discerned, our lies shall go for true sayings, and our dissimulations for upright dealings. What we promise them, they will in that believe us; especially if in all our lies and feigned words we pretend great love to them, and that our design is only their advantage and honour. Now there was not one bit of a reply against this; this went as current down, as doth the water down a steep descent.

Wherefore they go to consider of the last proposal, which was, Whether they had not best to give out orders to some of their company, to shoot some one

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or more of the principal of the townsmen, if they judge that their cause may be promoted thereby? This was carried in the affirmative, and the man that was designed by this stratagem to be destroyed, was one Mr Resistance, otherwise called *Captain Resistance*. And a great man in Mansoul this Captain Resistance was; and a man that the giant Diabolus and his band more feared than they feared the whole town of Mansoul besides. Now, who should be the actor to do the murder, that was the next; and they appointed one Tisiphane, a fury of the lake to do it.

*The result
of their
couns. l.*

They thus having ended their council of war, rose up, and assayed to do as they had determined: they marched towards Mansoul, but all in a manner invisible, save one, only one; nor did he approach the town in his own likeness, but under the shape, and in the body of the dragon.

So they drew up and sat down before Ear-gate, for that was the place of hearing for all without the town, as Eye-gate was the place of perspection. So, as I said, he came up with his train to the gate, and laid his ambuscado for Captain Resistance within bow-shot of the town. This done, the giant ascended up close to the gate, and called to the town of Mansoul for audience. Nor took he any with him, but one Ill-pause, who was his orator in all difficult matters. Now, as I said, he being come up to the gate, (as the manner of those times was), sounded his trumpet for audience. At which the chief of the town of Mansoul, such as my Lord Innocent, my Lord Willbewill, my Lord Mayor, Mr Recorder, and Captain Resistance, came down to the wall to see who was there, and what was the matter. And my Lord Willbewill, when he had looked over and saw who stood at the gate, demanded what he was, wherefore he was come, and why he roused the town of Mansoul with so unusual a sound?

*Diabolus
his orati-
on.*

Diab. (Diabolus then, as if he had been a lamb, began his oration, and said), Gentlemen of the famous town of Mansoul, I am, as you may perceive, no far dweller from you, but near, and one that is bound

bound by the king to do you my homage, and what service I can; wherefore that I may be faithful to myself, and to you, I have somewhat of concern to impart unto you. Wherefore grant me your audience, and hear me patiently. And first, I will assure you, it is not myself, but you, not mine, but your advantage, that I seek by what I now do, as will full well be made manifest, by that I have opened my mind unto you. For, Gentlemen, I am (to tell you the truth) come to shew how you may obtain great and ample deliverance from a bondage, that unawares to yourselves you are captivated and enslaved under. At this the town of Mansoul began to prick up its ears; and what is it, pray what is it thought they? And he said, I have somewhat to say to you concerning your King, concerning his law, and also touching yourselves. Touching your King, I know he is great and potent, but yet, all that he hath said to you, is neither true, nor yet for your advantage. 1. It is not true, for that wherewith he hath hitherto awed you, shall not come to pass, nor be fulfilled, though you do the thing that he hath forbidden. But if there was danger, what a slavery is it to live always in fear of the greatest of punishments, for doing so small and trivial a thing as eating of a little fruit is! 2. Touching his laws, this I say further, they are both unreasonable, intricate, and intolerable, Unreasonable, as was hinted before, for that the punishment is not proportioned to the offence. There is great difference and disproportion betwixt the life and an apple; yet the one must go for the other, by the law of your Shaddai. But it is also intricate, in that he saith, first, you may eat of all; and yet after, forbids the eating of one. And then, in the last place, it must needs be intolerable, forasmuch as that fruit which you are forbidden to eat of (if you are forbidden any) is that, and that alone, which is able, by your eating, to minister to you a good as yet unknown by you. This is manifest by the very name of the tree; it is called *the tree of knowledge of good and evil*; and have you that knowledge as yet? No,

no, nor can you conceive how good, how pleasant, and how much to be desired to make one wise it is, so long as you stand by your King's commandment. Why should you be holden in ignorance and blindness? Why should you not be enlarged in knowledge and understanding? And now, Ah! ye inhabitants of the famous town of Mansoul, to speak more particularly to yourselves, You are not a free people! You are kept both in bondage and slavery, and that by a grievous threat; no reason being annexed, but so I will have it, so it shall be. And is it not grievous to think on, that that very thing that you are forbidden to do, might you but do it, would yield you both wisdom and honour? for then your eyes will be opened, and you shall be as gods. Now, since this is thus, quoth he, Can you be kept by any prince in more slavery, and in greater bondage, than you are under this day? You are made underlings, and are wrapt up in inconveniencies, as I have well made appear. For what bondage greater than to be kept in blindness; will not reason tell you, that it is better to have eyes than to be without them; and so to be at liberty to be better than to be shut up in a dark and stinking cave?

*Captain
Resistance
slain.*

And just now, while Diabolus was speaking these words to Mansoul, Tisiphone shot at Captain Resistance, where he stood on the gate, and mortally wounded him in the head; so that he, to the amazement of the townsmen, and the encouragement of Diabolus, fell down dead quite over the wall. Now, when Captain Resistance was dead, (and he was the only man of war in the town), poor Mansoul was wholly left naked of courage, nor had she now any heart to resist. But this was as the devil would have it. That he, Mr Ill-pause, that Diabolus brought with him, who was his orator, and he addressed himself to speak to the town of Mansoul: —the tenor of whose speech here follows.

*Mr Ill.
pause his
speech to
the town
of Man-
soul.*

Ill-pause. Gentlemen, quoth he, it is my master's happiness, that he has this day a quiet and teachable auditory, and it is hoped by us, that we shall prevail

vail with you not to cast off good advice; my master has a very great love for you, and although, as he very well knows, that he runs the hazard of the anger of King Shaddai, yet love to you will make him do more than that. Nor doth there need that a word more should be spoken to confirm for truth what he hath said; there is not a word but carries in it self-evidence in its bowels; the very name of the tree may put an end to all controversy in this matter. I therefore at this time shall only add this advice to you, under, and by the leave of my lord, (and with that he made Diabolus a very low congee.) Consider his words, look on the tree, and the promising fruit thereof; remember also that yet you know but little, and that this is the way to know more: and if your reasons be not conquered to accept of such good counsel, you are not the men that I took you to be. But when the townsfolk saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise, they did as old Ill-pause advised; they took and did eat thereof. Now, this I should have told you before, that even then, when this Ill-pause was making of his speech to the townsmen, my Lord Innocency, *My Lord Innocency's death* whether by a shot from the ramp of the giant, or from a sinking qualm that suddenly took him, or rather by the stinking breath of that treacherous villain old Ill-pause, (for so I am most apt to think), sunk down in the place where he stood, nor could he be brought to life again. Thus these two brave men died; brave men I call them, for they were the beauty and glory of Mansoul, so long as they lived therein: nor did there now remain any more a noble spirit in Mansoul, they all fell down, and yielded obedience to Diabolus, and became his slaves and vassals as you shall hear.

Now these being dead, what do the rest of the townsfolk, but as men that had found a fool's paradise, *The town taken, and how.* they presently, as afore was hinted, fall to prove the truth of the giant's words; and first they did as Ill-pause had taught them, they considered, they

they were taken with the forbidden fruit, they took thereof, and did eat; and having eaten, they became immediately drunken therewith; so they opened the gate, both Ear-gate and Eye-gate, and let in Diabolus with all his bands, quite forgetting their good Shaddai, his law, and the judgement that he had annexed with solemn threatening to the breach thereof.

Diabolus, having now obtained entrance in at the gates of the town, marches up to the middle thereof, to make his conquest as sure as he could; and finding by this time the affections of the people warmly inclining to him, he, as thinking it was best striking while the iron is hot, made this further deceivable speech unto them, saying, Alas! my poor Mansoul! I have done thee indeed this service, as to promote thee to honour, and to greaten thy liberty; but, alas! alas! poor Mansoul, thou wantest now one to defend thee; for assure thyself, that when Shaddai shall hear what is done, he will come: for sorry will he be that thou hast broken his bonds, and cast his cords away from thee. What wilt thou do? Wilt thou after enlargement suffer thy privileges to be invaded, and taken away? or what wilt thou resolve with thyself? Then they all with one consent said to this bramble, *Do thou reign over us.* So he accepted the motion, and became the king of the town of Mansoul. This being done, the next thing was, to give him possession of the castle, and so of the whole strength of the town. Wherefore into the castle he goes; (it was that which Shaddai built in Mansoul for his own delight and pleasure); this now was become a den and hold for the giant Diabolus.

He is entertained for their king.

Now, having got possession of this stately palace or castle, what doth he, but make it a garrison for himself, and strengthens and fortifies it with all sorts of provision against the King Shaddai, or those that should endeavour the regaining of it to him, and his obedience again.

This done, but not thinking himself yet secure enough, in the next place, he bethinks himself of new-

new-modelling the town; and so he does, setting up one, and putting down another at pleasure. Wherefore my Lord Mayor, whose name was *My Lord Understanding*, and Mr Recorder, whose name was *Mr Conscience*, those he puts out of place and power.

As for my Lord Mayor, though he was an under-*My Lord* standing man, and one too that had complied with *Mayor is* the rest of the town of Mansoul, in admitting of the *turned out* giant into the town, yet Diabolus thought not fit to *of place.* let him abide in his former lustre and glory, because he was a seeing man. Wherefore he darkened it, not only by taking from him his office and power, but by building of an high and strong tower, just behind the sun's reflections, and the windows of my Lord's palace: by which means his house and all, and the whole of his habitation, was made as dark as darkness itself. And thus being alienated from the light, he became as one that was born blind. To this his house my Lord was confined, as to a prison, nor might he upon his parole go further than within his own bounds. And now, had he had an heart to do for Mansoul, what could he do for it, or wherein could he be profitable to her? So then, so long as Mansoul was under the power and government of Diabolus, (and so long it was under him, as it was obedient to him, which was even until by a war it was rescued out of his hand), so long my Lord Mayor was rather an impediment in, than an advantage to, the famous town of Mansoul.

As for Mr Recorder, before the town was taken, *The Re-* he was a man well read in the laws of his King, and *corder put* also a man of courage and faithfulness to speak truth *out of place* at every occasion; and he had a tongue as bravely hung as he had an head filled with judgement. Now this man Diabolus could by no means abide, because, though he gave his consent to his coming into the town, yet he could not, by all wiles, trials, stratagems, and devices, that he could use, make him wholly his own. True, he was much degenerated from his former King, and also much pleased with many of the giant's laws, and service: But all this would

would not do, for as much as he was not wholly his. He would now and then think upon Shaddai, and have dread of his law upon him, and then he would speak with a voice as great against Diabolus as when a lion roareth; yea, and would also, at certain times, when his fits were upon him, (for you must know that sometimes he had terrible fits), make the whole town of Mansoul shake with his voice: And therefore the new king of Mansoul could not abide him.

Diabolus therefore feared the Recorder more than any that was left alive in the town of Mansoul, because, as I said, his words did shake the whole town; they were like the rattling thunder, and also like thunder-claps. Since therefore the giant could not make him wholly his own, what doth he do, but studies all that he could to debauch the old gentleman, and by debauchery to stupify his mind, and more harden his heart in ways of vanity. And as he attempted, so he accomplished his design: He debauched the man, and by little and little so drew him into sin and wickedness, that at last he was not only debauched as at first, and so by consequence defiled, but was almost (at last, I say) past all conscience of sin. And this was the farthest Diabolus could go.

Wherefore he bethinks him of another project, and *The town* that was, to persuade the men of the town that Mr *taken off* Recorder was mad, and so not to be regarded. And *from heed-* for this he urged his fits, and said, If he be himself, *ing of him-* why doth he not do thus always? But, quoth he, as all mad folks have their fits, and in them their raving language, so hath this old and doating gentleman. Thus by one means or another, he quickly got Mansoul to slight, neglect, and despise, whatever Mr Recorder could say: For besides what already you have heard, Diabolus had a way to make the old gentleman, when he was merry, unsay and deny what he in his fits had affirmed. And indeed this was the next way to make himself ridiculous, and to cause that no man should regard him. Also now he never spake freely for King Shaddai, but always by force and constraint. Besides, he would at one time be hot

hot against that, at which at another he would hold his peace; so uneven was he now in his doings. Sometimes he would be as if fast asleep, and again sometimes as dead, even then when the whole town of Mansoul was in her career after vanity, and in her dance after the giant's pipe.

Wherefore, sometimes when Mansoul did use to be frightened with the thundering voice of the Recorder that was, and when they did tell Diabolus of it, he would answer, That what the old gentleman said, was neither of love to him, nor pity to them, but of a foolish fondness that he had to be prating: and so would hush, still, and put all to quiet again. And that he might leave no argument un urged, that might tend to make them secure, he said, and said it often, O Mansoul! consider, that notwithstanding the old gentleman's rage, and the rattle of his high and thundering words, you hear nothing of Shaddai himself; when, liar and deceiver that he was, every outcry of Mr Recorder against the sin of Mansoul, was the voice of God in him to them. But he goes on, and says, You see that he values not the loss, nor rebellion of the town of Mansoul, nor will he trouble himself with calling of his town to a reckoning for their giving up themselves to me. He knows that though ye were his, now you are lawfully mine; so leaving us one to another, he now hath shaken his hands of us.

Moreover, O Mansoul! quoth he, consider how I have served you, even to the utmost of my power, and that with the best that I have, could get, or procure for you, in all the world. Besides, I dare say, that the laws and customs that you now are under, and by which you do homage to me, do yield you more solace and content, than did the paradise that at first you possessed. Your liberty, also, as yourselves do very well know, has been greatly widened and enlarged by me; whereas I found you a pent-up people. I have not laid any restraint upon you; you have no law, statute, or judgement of mine, to fright you; I call none of you to account

D

for

for your doings, except the madman, you know who I mean: I have granted you to live; each man like a prince in his own, even with as little controul from me, as I myself have from you.

*Men some-
times an-
gry with
their con-
science.*

And thus would Diabolus hush up, and quiet the town of Mansoul, when the Recorder, that was, did at times molest them; yea, and with such cursed orations as these, would set the whole town in a rage and fury against the old gentleman: Yea, the rascal crew at some times would be for destroying of him: They have often wished (in my hearing) that he had lived a thousand miles off from them: his company, his words, yea, the sight of him, and especially when they remembered how in old times he did use to threaten and condemn them, (for all he was now so debauched), did terrify and afflict them sore.

But all wishes were vain, for I do not know how, unless by the power of Shaddai, and his wisdom, he was preserved in being amongst them. Besides, his house was as strong as a castle, and stood hard to a strong hold of the town. Moreover, if at any time any of the crew or rabble attempted to make him away, he could pull up the sluices, and let in such floods as would drown all round about him.

The will.

But to leave Mr Recorder, and to come to my Lord Will-bewill, another of the gentry of the famous town of Mansoul. This Will-bewill was as high born as any man in Mansoul, and was as much if not more, a free-holder than many of them were: Besides, if I remember my tale aright, he had some privilege peculiar to himself in the famous town of Mansoul. Now, together with these, he was a man of great strength, resolution, and courage, nor in his occasion could any turn him away. But, I say, whether he was proud of his estate, privileges, strength, or what, (but sure it was through pride or something), he scorns now to be a slave in Mansoul, and therefore resolves to bear office under Diabolus, that he might (such an one as he was) be a petty ruler and governor in Mansoul. And (head-strong man that he was) thus he began betimes; for this man, when

Diabolus

The Holy War.

Diabolus did make his oration at Ear-gate, was one of the first that was for consenting to his words, and for accepting of his counsel as wholesome, and that was for the opening of the gate, and for letting him into the town: Wherefore Diabolus had a kindness for him; and therefore he designed for him a place; And perceiving the valour and stoutness of the man, he coveted to have him for one of his great ones, to act and do in matters of the highest concern.

So he sent for him, and talked with him of that secret matter that lay in his breast. But there needed not much persuasion in the case; for as at first he was willing that Diabolus should be let into the town,

*The will
take place
under Di.
abolus.*

so now he was as willing to serve him there. When the tyrant, therefore, perceived the willingness of my Lord to serve him, and that his mind stood bending that way, he forthwith made him the captain of the castle, governor of the wall, and keeper of the gates of Mansoul. Yea, there was a clause in his commission, That nothing without him should be done in all the town of Mansoul. So that now, next to Diabolus himself, who but my Lord Will-bewill in all the town of Mansoul? nor could any thing now be done, but at his will and pleasure, throughout the town of Mansoul. He had also one Mr Mind for his clerk, a man to speak on every way like his master; for he and his Lord were in principle one and in practice not far asunder. And now was Mansoul brought under to purpose, and made to fulfil the lusts of the will and of the mind.

*Heart.
Flesh.
Senses.*

But it will not out of my thoughts, what a desperate one this Will-bewill was, when power was put into his hand. First, he flatly denied that he owed any suit or service to his former Prince and liege Lord. This done, in the next place he took an oath and swore fidelity to his great master Diabolus; and then being stated and settled in his places, offices, advancements, and preferments, oh! you cannot think, unless you had seen it, the strange work that this workman made in the town of Mansoul.

The carnal will

First, he maligned Mr Recorder to death; he

*opposeth
would conscience*

would neither endure to see him, nor to hear the words of his mouth: he would shut his eyes when he saw him, and stop his ears when he heard him speak: Also he could not endure that so much as a fragment of the law of Shaddai should be any where seen in the town. For example, his clerk Mr Mind had some old, rent, and torn parchments of the law of good Shaddai in his house; but when Will-bewill saw them, he cast them behind his back. True, Mr Recorder had some of the laws in his study, but my Lord could by no means come at them. He also thought, and said, that the windows of my old Lord Mayor's house were always too light for the profit of the town of Mansoul. The light of a candle he could not endure. Now nothing at all pleased Will-bewill, but what pleased Diabolus his lord.

There was none like him to trumpet about the streets the brave nature, the wise conduct, and great glory of the king Diabolus. He would range and rove throughout all the streets of Mansoul, to cry up his illustrious lord, and would make himself even as an abject, among the base and rascal crew, to cry up his vallant prince. And I say, when, and where-soever he found these vassals, he would even make himself as one of them. In all ill curses he would act without bidding, and do mischief without commandment.

The Lord Will-bewill also had a deputy under him, and his name was Mr Affection; one that was also greatly debauched in his principles, and answerable thereto in his life: He was wholly given to the flesh, and therefore they called him *Vile affection*. Now there was he and one Carnal Lusts, the daughter of Mr Mind, (like to like, quoth the devil to the collier) that fell in love, and made a match, and were married; and as I take it, they had several children, as Impudent, Blackmouth, and Hate-reproof: these three were black boys; and besides these they had three daughters, as Scorn-truth, and Slight-God, and the name of the youngest was Town, and also begot and yielded bad Revenge; these were all married in
the

the brats, too many to be here inserted. But to pass by this.

When the giant had thus ingarrisoned himself in the town of Mansoul, and had put down and set up whom he thought good, he betakes himself to defacing. Now there was in the market-place in Mansoul, and also upon the gates of the castle, an image of the blessed King Shaddai; this image was so exactly ingraven, (and it was ingraven in gold), that it did the most resemble Shaddai himself of any thing that then was extant in the world. This he basely commanded to be defaced, and it was as basely done by the hand of Mr No-truth. Now, you must know, that as Diabolus had commanded, and that by the hand of Mr No-truth, the image of Shaddai was defaced. He likewise gave order that the same Mr No-truth should set up in its stead the horrid and formidable image of Diabolus: to the great contempt of the former King, and the debasing of his town of Mansoul.

Moreover, Diabolus made havock of all remains of *All law-* the laws and statutes of Shaddai, that could be found *books de-* in the town of Mansoul; to wit, such as contained ei- *stroy'd that* ther the doctrines of morals, with all civil and natu- *could be so* ral documents. Also relative severities he sought to extinguish. To be short, there was nothing of the remains of good in Mansoul, which he and Will-bewill sought not to destroy: for their design was to turn Mansoul into a brute, and to make it like to the sensual sow, by the hand of Mr No-truth.

When he had destroyed what law and good orders he could, then further to effect his design, namely, to alienate Mansoul from Shaddai her king, he commands, and they set up his own vain edicts, statutes, and commandments in all places of resort or concourse in Mansoul, to wit, such as gave liberty to the lusts of the flesh, the lusts of the eyes, and the pride of life, which are not of Shaddai, but of the world. He encouraged, countenanced, and promoted lasciviousness, and all ungodliness there. Yea much more did Diabolus to encourage wickedness in the town of Mansoul; he promised them peace, content, joy, and blifs in doing his

The Holy War.

his commands, and that they should never be called to an account for their not doing the contrary. And let this serve to give a taste to them that love to hear tell of what is done beyond their knowledge, a-far off in other countries.

Now Mansoul being wholly at his beck, and brought wholly to his bow, nothing was heard or seen therein but that which tended to set up him.

But now, he having disabled the Lord Mayor, and Mr Recorder, from bearing of office in Mansoul, and seeing that the town, before he came to it, was the most ancient of corporations in the world; and fearing, if he did not maintain greatness, they at any time should object that he had done them an injury; therefore, I say, (that they might see that he did not intend to lessen their grandeur, or to take from them any of their advantageous things), he did chuse for them a Lord Mayor and a Recorder himself; and such as contented them at the heart, and such also as pleased him wondrous well.

*The new
Lord Mayor.*

The name of the Mayor that was of Diabolus's making, was the *Lord Lustings*; a man that had neither eyes nor ears: All that he did, whether as a man or an officer, he did it naturally, as doth the beast. And that which made him yet the more ignoble, though not to Mansoul, yet to them that beheld, and were grieved for its ruins, was, that he never could favour good, but evil.

*The New
Recorder.*

The Recorder was one whose name was *Forget-good*; and a very sorry fellow he was. He could remember nothing but mischief, and to do it with delight. He was naturally prone to do things that were hurtful; even hurtful to the town of Mansoul, and to all the dwellers there. These two, therefore, by their power and practice, examples and similes upon evil, did much more grammar, and settle the common people in hurtful ways; for who doth not perceive, but when those that sit aloft are vile and corrupt themselves, they corrupt the whole region and country where they are.

*He doth
make them
new alder-
men and
who.*

Besides these, Diabolus made several burgeses and aldermen in Mansoul, such as out of whom the town

town, when it needed, might chuse them officers, governors, and magistrates. And these are the names of the chief of them: Mr Incredulity, Mr Haughty, Mr Swearing, Mr Whoring, Mr Hard-heart, Mr Pitiless, Mr Fury, Mr No-truth, Mr Stand-to-lies, Mr False-peace, Mr Drunkenness, Mr Cheating, Mr Atheism, thirteen in all. Mr Incredulity is the eldest, and Mr Atheism the youngest of the company.

There was also an election of common council-men, and others, as bailiffs, serjeants, constables, and others; but all of them, like to those aforementioned, being either fathers, brothers, cousins, or nephews, to them; whose names, for brevity's sake, I omit to mention.

When the giant had thus far proceeded in his ^{He buildeth} work, in the next place, he betook him to build some ^{three strong} strong holds in the town. And he built three that ^{holds.} seemed to be impregnable. The first he called *the hold of Defiance*, because it was made to command the whole town, and to keep it from the knowledge of its ancient king. The second he called *Midnight-hold*, because it was built on purpose to keep Mansoul from the true knowledge of itself. The third was called *Sweet-sin-hold*, because by that he fortified Mansoul against all desires of good. The first of these holds stood close by Eye-gate, that, as much as might be, light might be darkened there. The second was built hard by the old castle, to the end that that might be made more blind, if possible. And the third stood in the market-place.

He that Diabolus made governour over the first of these, was one Spite-God, a most blasphemous wretch. He came with the whole rabble of them that came against Mansoul at first, and was himself one of themselves. He that was made the Governor of Midnight-hold, was one Love-no-light. He was also of them that came first against the town. And he that was made the Governor of the hold called *Sweet-sin-hold*, was one whose name was *Love-flesh*; he was also a very lewd fellow, but not of that country where the other are bound. This fellow could find
more

more sweetness when he stood sucking of a lust, than he did in all the paradise of God.

And now Diabolus thought himself safe; he had taken Mansoul; he had ingarrisoned himself therein; he had put down the old officers, and had set up new ones; he had defaced the image of Shaddai, and had set up his own; he had spoiled the old law-books, and had promoted his own vain lies; he had made him new magistrates, and set up new aldermen; he had built him new holds, and had maned them for himself. And all this he did to make himself secure, in case the good Shaddai, or his Son, should come to make an incursion upon him.

• Tidings carried to the court of what had happened to Mansoul. Now you may well think, that long before this time, word by some or other could not but be carried to the good King Shaddai, how his Mansoul in the continent of Universe was lost; and that the runagate giant Diabolus, once one of his Majesty's servants, had, in rebellion against the King, made sure thereof for himself: yea, tidings were carried and brought to the King thereof, and that to a very circumstance.

As, first, How Diabolus came upon Mansoul (they being a simple people and innocent) with craft, subtilty, lies, and guile. *Item*, That he had treacherously slain the right noble and valiant captain, their captain Resistance, as he stood upon the gate with the rest of the townsmen. *Item*, How my brave Lord Innocent fell down dead (with grief some say, or with being poisoned with the stinking breath of one Ill-pause, as say others) at the hearing of his just Lord, and rightful Prince Shaddai so abused by the mouth of so filthy a Diabolian as that varlet Ill-pause was. The messenger further told, That after this Ill-pause had made a short oration to the townsmen, in behalf of Diabolus his master, the simple town believing that what was said was true, with one consent did open Ear-gate, the chief gate of the corporation, and did let him, with his crew, into a possession of the famous town of Mansoul. He further shewed how Diabolus had served the Lord Mayor and Mr Recorder, to wit, That he had put them from all place of power and trust. *Item*,
He

He shewed also that my Lord Will-bewill was turned a very rebel and runagate, and that so was one Mr Mind his clerk, and that they two did range and revel it all the own over, and teach the wicked ones their way. He said moreover, That this Will-bewill was put into great trust; and particularly, that Diabolus had put into Will-bewill's hand, all the strong places in Mansoul; and that Mr Affection was made my Lord Will-bewill's deputy in his most rebellious affair. Yea, said the messenger, this monster, Lord Will-bewill, has openly disavowed his King Shaddai, and hath horribly given his faith and plighted his troth to Diabolus.

Also said the messenger, besides all this, the new king, or rather rebellious tyrant, over the once famous, but now perishing town of Mansoul, has set up a Lord Mayor and a Recorder of his own. For Mayor he has set up one Mr Lustings, and for Recorder Mr Forget-good, two of the vilest of all the town of Mansoul. This faithful messenger also proceeded and told what a sort of new burgesses Diabolus had made, also that he had built several strong forts, towers, and strong holds in Mansoul. He told too, the which I had almost forgot, how Diabolus had put the town of Mansoul into arms, the better to capacitate them on his behalf to make resistance against Shaddai their King, should he come to reduce them to their former obedience.

Now the tidings-teller did not diliver his relation of things in private, but in open court, the King and his Son, high lords, chief captains, and nobles, being all there present to hear. But by that they had heard the whole of the story, it would have amazed one to have seen, had he been there to behold it, what sorrow and grief, and compunction of spirit, there was among all sorts, to think that famous Mansoul was now taken: only the King and his Son foresaw all this long before, yea, and sufficiently provided for the relief of Mansoul, though they told not every body thereof: yet because they also would have a share in condoling of the misery of Mansoul, there-

*Grief at
court to
hear the
tidings.*

*The Son
of God.*

*A brave
design on
foot for the
town of
Mansoul.*

fore they also did, and that at the rate of the highest degree, bewail the losing of Mansoul. The King said plainly, That it grieved him at the heart, and you may be sure that his Son was not a whit behind him. Thus gave they conviction to all about them, that they had love and compassion for the famous town of Mansoul. Well, when the King and his Son were retired into the privy-chamber, there they again consulted about what they had designed before, to wit, That as Mansoul should in time be suffered to be lost; so as certainly it should be recovered again; recovered, I say in such a way as that both the King and his Son would get themselves eternal fame and glory thereby. Wherefore, after this consult, the Son of Shaddai, (a sweet and comely person, and one that had always great affection for those that were in affliction, but one that had mortal enmity in his heart against Diabolus, because he was designed for it, and because he sought his crown and dignity); this Son of Shaddai, I say, having stricken hands with his Father, and promised that he would be his servant to recover his Mansoul again, stood by his resolution, nor would he repent of the same. The purport of which agreement was this: to wit, That at a certain time prefixed by both, the King's Son should take a journey into the country of Universe; and there in a way of justice and equity, by making of amends for the follies of Mansoul, he should lay a foundation of her perfect deliverance from Diabolus, and from his tyranny.

Moreover Emanuel resolved to make, at a time convenient, a war upon the giant Diabolus, even while he was possessed of the town of Mansoul; and that he would fairly, by strength of hand, drive him out of his hold, his nest, and take it to himself, to be his habitation.

*The Holy
Scriptures*

This now being resolved upon, order was given to the Lord Chief-secretary, to draw up a fair record of what was determined, and to cause that it should be published in all the corners of the kingdom of Universe.

verse. A short breviat of the contents thereof, you may, if you please, take here as follows.

‘ Let all men know who are concerned, That the
‘ Son of Shaddai, the great King, is engaged by co-
‘ venant to his Father, to bring his Mansoul to him
‘ again; yea, and to put Mansoul too, through the
‘ power of his matchless love into a far better, and
‘ more happy condition than it was in before it was
‘ taken by Diabolus.’

These papers, therefore, were published in several places, to the no little molestation of the tyrant Diabolus; for now, thought he, I shall be molested, and my habitation will be taken from me.

But when this matter, I mean this purpose of the King and his Son, did at first take air at court, who can tell how the high lords, chief captains, and noble princes that were there, were taken with the business. First, they whispered it one to another, and after that it began to ring out throughout the King’s palace, all wondering at the glorious design that between the King and his Son was on foot for the miserable town of Mansoul. Yea, the courtiers could scarce do any thing, either for the King or kingdom, but they would mix with doing thereof, a noise of the love of the King and his Son, that they had for the town of Mansoul.

Nor could these lords, high captains, and princes, be content to keep this news at court; yea, before the records thereof were perfected, themselves came down and told it in Universe. At last it came to the ears, as I said, of Diabolus, to his no little discontent. For you must think it would perplex him to hear of such a design against him: Well, but after a few casts in his mind, he concluded on these four things.

First, That this news, this good tidings, (if possible), should be kept from the ears of the town of Mansoul: For, said he, if they shall once come to the knowledge, that Shaddai their former King, and Emanuel his Son, are contriving of good for the town of Mansoul, what can be expected by me, but that

*Diabolus
perplexed
at the news*

Manfoul will make a revolt from under my hand and government, and return again to him?

Now, to accomplish this his design, he renews his flattery with the Lord Will-bewill, and also gives him strict charge and command, that he should keep watch by day and by night, at all the gates of the town, especially Ear-gate and Eye-gate: For I hear of a design, quoth he; a design to make us all traitors, and that Manfoul will be reduced to its first bondage again. I hope they are but flying stories, quoth he; however, let no such news by any means be let into Manfoul, lest the people be dejected thereat; I think, my Lord, it can be no welcome news to you, I am sure it is none to me. And I think that at this time it should be all our wisdoms and care to nip the head of all such rumours as shall tend to trouble our people; wherefore I desire, my Lord, that you will in this matter do as I say, let there be strong guards daily kept at every gate of the town. Stop also and examine from whence such come, that you perceive do from far come hither to trade; nor let them by any means be admitted into Manfoul, unless you shall plainly perceive, that they are favourers of our excellent government. I command moreover, said Diabolus, that there be spies continually walking up and down the town of Manfoul, and let them have power to suppress and destroy any that they shall perceive to be plotting against us; or that shall prate of what by Shaddai and Emanuel is intended.

This therefore was accordingly done, my Lord Will-bewill hearkened to his lord and master, went willingly after the commandment, and with all the diligence he could, kept any that would from going out abroad, or that sought to bring these tidings to Manfoul, from coming into the town,

*A new
oath imposed
upon
Manfoul*

Secondly, This done, in the next place, Diabolus, that he might make Manfoul as sure as he could, frames and imposes a new oath, and horrible covenant upon the town's-folk:

To wit, ' That they should never desert him, nor
' his

his government, nor yet betray him, nor seek to
'alter his laws: But that they should own, confess,
'stand by, and acknowledge him for their rightful
'king, in defiance to any that do or hereafter shall,
'by any pretence, law, or title whatever, lay claim
'to the town of Mansoul.' Thinking, belike, that
Shaddai had no power to absolve them from this co-
venant with death, and agreement with hell. Nor
did the silly Mansoul stick or boggle at all at this most
monstrous engagement; but as if it had been a sprat
in the mouth of a whale, they swallowed it without
any chewing. Were they troubled at it; Nay, they
rather bragged and boasted of their so brave fidelity
to the tyrant, their pretended king, swearing, that
they would never be changelings, nor forsake their
old lord for a new.

Thus did Diabolus tie poor Mansoul fast; but jeal-
ousy, that never thinks itself strong enough, put him
in the next place upon another exploit, which was
yet more, if possible, to debauch this town of Man-
soul: Wherefore he caused, by the hand of one Mr
Filth, an odious, nasty, lascivious, piece of beastliness
to be drawn up in writing, and to be set upon the
castle-gates; whereby he granted, and gave licence
to all his true and trusty sons in Mansoul, to do what-
soever their lustful appetites prompted them to, and
that no man was to let, hinder, or controul them,
upon pain of incurring the displeasure of their prince.

Now this he did for these reasons:

1. That the town of Mansoul might be yet made
weaker and weaker, and so more unable, should tid-
ing come, that their redemption was designed, to
believe, hope, or consent to the truth thereof. For
reason says, The bigger the sinner, the less grounds
of hopes of mercy.

2. The second reason was, If perhaps Emanuel,
the son of Shaddai their King, by seeing the horrible
and profane doings of the town of Mansoul, might
repent, though entered into a covenant of redeem-
ing them, of pursuing that covenant of their redemp-
tion; for he knew that Shaddai was holy, and that
his

his Son Emanuel was holy; yea, he knew it by woe-ful experience; for, for the iniquity and sin of Diabolus, was he cast from the highest orbs. Wherefore, what more rational than for him to conclude, that thus for sin it might fare with Mansoul? But fearing also lest this knot should break, he bethinks himself of another, to wit:

*The place
of hearing
and of con-
sidering.*

3. To endeavour to possess all hearts in the town of Mansoul, that Shaddai was raising of an army, to come to overthrow and utterly to destroy this town of Mansoul, (and this he did to forestal any tidings that might come to their ears, of their deliverance); for, thought he, if I first bruit this, the tidings that shall come after, will all be swallowed up of this; for what else will Mansoul say, when they shall hear that they must be delivered, but that the true meaning is, Shaddai intends to destroy them? wherefore he summonses the whole town into the market-place, and there, with deceitful tongue, thus he addresses himself unto them.

Gentlemen, and my very good friends, You are all as you know, my legal subjects, and men of the famous town of Mansoul; you know how, from the first day I have been with you until now, I have behaved myself among you, and what liberty and great privileges you enjoyed under my government: I hope to your honour and mine, and also to your content and delight. Now, my famous Mansoul, a noise of trouble there is abroad, of trouble to the town of Mansoul, sorry am I thereof for your sakes. For I have received but now by the post from my Lord Lucifer, (and he useth to have good intelligence), That your old King Shaddai is raising of an army to come against you, to destroy you root and branch: and this, O Mansoul, is now the cause, that at this time I have called you together, namely, to advise what in this juncture is best to be done; for my part, I am but one, and can with ease shift for myself, did I list to seek my own ease, and to leave my Mansoul in all the danger: But my heart is so firmly united to you, and so unwilling am I to leave you, that I am

willing

willing to stand and fall with you, to the utmost hazard that shall befall me. What say you? O my Mansoul? Will you now desert your old friend, or do you think of standing by me? Then, as one man with one mouth, they cried out together, Let him die the death that will not.

Then said Diabolus again, It is in vain for us to hope for quarter, for this King knows not how to shew it: True, perhaps, he at his first sitting down before us, will talk of and pretend to mercy, that thereby with the more ease and less trouble he may again make himself the master of Mansoul: Whatever, therefore, he shall say, believe not one syllable or tittle of it, for all such language is but to overcome us, and to make us, while we wallow in our blood, the trophies of his merciless victory. My mind is therefore, that we resolve to the last man, to resist him, and not to believe him upon any terms; for in at that door will come our danger. But shall we be flattered out of our lives? I hope you know more of the rudiments of politics than to suffer yourselves so pitifully to be served.

But suppose he should, if he gets us to yield, save some of our lives, or the lives of some of them that are underlings in Mansoul, what help will that be to you that are the chief of the town; especially of you whom I have set up, and whose greatness has been procured by you through your faithful sticking to me? And suppose again, that he should give quarter to every one of you, be sure he will bring you into that bondage under which you were captivated before, or a worse; and then what good will your lives do you? Shall you with him live in pleasure as you do now? No, no; you must be bound by laws that will pinch you, and me made to do that which at present is hateful to you; I am for you, if you are for me; and it is better to die valiantly, than to live like pitiful slaves. But I say, the life of a slave will be counted a life too good for Mansoul now; blood, blood, nothing but blood is in every blast of Shaddai's trumpet against poor Mansoul now. Pray be concerned

cerned, I hear he is coming up, and stand to your arms, that now while you have any leisure, I may learn you some feats of war. Armour for you I have, and by me it is; yea, and it is sufficient for Mansoul from top to toe; nor can you be hurt by what his force can do, if you shall keep it well girt and fastened about you: Come therefore to my castle and welcome, and harness yourselves for the war. There is helmet, breast-plate, sword, and shield; and what not, that will make you fight like men.

1. My helmet, otherwise called an *head-piece*, is hope of doing well at last, what lives soever you live: This is that which they had, who said, That they should have peace though they walked in the wickedness of their heart, to add drunkenness to thirst. A piece of approved armour this is, and whoever has it, and can hold it, so long no arrow, dart, sword, or shield, can hurt him; this therefore keep on, and thou wilt keep off many a blow, my Mansoul.

2. My breast-plate is a breast-plate of iron; I had it forged in mine own country, and all my soldiers are armed therewith: in plain language, it is an hard heart, an heart as hard as iron, and as much past feeling as a stone, the which if you get and keep, neither mercy shall win you, nor judgement fright you. This, therefore, is a piece of armour most necessary for all to put on that hate Shaddai, and that would fight against him under my banner.

3. My sword is a tongue that is set on fire of hell, and that can bend itself to speak evil of Shaddai, his Son, his ways, and people. Use this, it has been tried a thousand times twice told; whoever hath it, keeps it, and makes that use of it as I would have him, can never be conquered by mine enemy.

4. My shield is unbelief, or calling into question the truth of the word, or all the sayings that speak of the judgement that Shaddai has appointed for wicked men, use this shield; many attempts he has made upon it, and sometimes, it is true, it has been bruised; but they that have writ of the wars of Emmanuel against my servants, have testified, that he could
do

do no mighty work there, because of their unbelief: Now, to handle this weapon of mine aright, it is, not to believe things because they are true, of what sort, or by whomsoever asserted: if he speaks of judgement, care not for it; if he speaks of mercy, care not for it; if he promises, if he swears, that he would do to Mansoul, if it turns, no hurt but good; regard not what is said, question the truth of all; for this is to weild the shield of unbelief aright, and as my servants ought and do; and he that doth otherwise, loves me not, nor do I count him but an enemy to me.

5. Another part, or piece, said Diabolus, of mine excellent armour, is a dumb and prayerless spirit, a spirit that scorns to cry for mercy: Wherefore be you, my Mansoul, sure that you make use of this. What! cry for quarter! never do that, if you would be mine. I know you are stout men, and am sure that I have clad you with that which is armour of proof; wherefore to cry to Shaddai for mercy, let that be far from you. Besides all this, I have a maul, fire-brands, arrows, and death, all good hand-weapons, and such as will do execution.

After he had thus furnished his men with armour and arms, he addressed himself to them in such-like words as these: Remember, quoth he, that I am your rightful king, and that you have taken an oath, and entered into covenant to be true to me and my cause. I say, remember this, and shew yourselves stout and valiant men of Mansoul. Remember, also, the kindness that I have always shewed to you, and that without your petition. I have granted to you external things; wherefore the privileges, grants, immunities, profits, and honours, wherewith I endowed you, do call for at your hands returns of loyalty, my lion-like men of Mansoul: And when so fit a time to shew it, as when another shall seek to take my dominion over you, into their own hands? One word more, and I have done: Can we but stand, and overcome this one shock or brunt, I doubt not but in little time all the word will be ours; and when that day

F

come

comes, my true hearts, I will make you kings, princes, and captains; and what brave days shall we have then?

They of Mansoul shew their loyalty to the giant.

Diabolus having thus armed, and fore-armed his servants and vassals in Mansoul, against their good and lawful King Shaddai, in the next place he doubleth his guards at the gates of the town, and he takes himself to the castle, which was his strong hold: His vassals, also, to shew their wills, and supposed (but ignoble) gallantry, exercise themselves in their arms every day, and teach one another feats of war: they also defied their enemies, and sang up the praises of their tyrant; they threatened also what men they would be, if ever things should rise so high as a war between Shaddai and their king.

Shaddai prepareth an army for the recovery of Mansoul.

Now, all this time the good King, the King Shaddai, was preparing to send an army to recover the town of Mansoul again from under the tyranny of their pretended king Diabolus: But he thought good, at the first, not to send them by the hand and conduct of brave Emanuel his Son, but under the hand of some of his servants, to see first by them the temper of Mansoul, and whether by them they would be won to the obedience of their King. The army consisted of above forty thousand, all true men; for they came from the King's own court, and were those of his own chusing.

The word of God

The captains names.

They came to Mansoul under the conduct of four stout generals, each man being a captain of ten thousand men, and these are their names, and their signs: The name of the first was *Boanerges*; the name of the second was *Captain Conviction*; the name of the third was *Captain Judgement*; and the name of the fourth was *Captain Execution*. These were the captains that Shaddai sent to regain Mansoul.

These four captains (as was said) the King thought fit, in the first place, to send to Mansoul, to make an attempt upon it; for indeed, generally in all his wars, he did use to send these four captains in the van; for they were very stout and rough-hewn men, men that were fit to break the ice, and to make their way

way by dint of sword; and their men were like themselves.

To each of these captains the King gave a banner, that it might be displayed, because of the goodness of his cause, and because of the right that he had to Mansoul.

First, to Captain Boanerges, for he was the chief; to him, I say, was given ten thousand men: His ensign was *Mr Thunder*; he bare the black colours, and his escutcheon was three burning thunder-bolts.

The second captain was Captain Conviction; to him was also given ten thousand men: His ensign's name was *Mr Sorrow*; he did bear the pale colours, and his escutcheon was the book of the law wide open, from whence issued a flame of fire.

The third captain was Captain Judgement; to him was given ten thousand men: His ensign's name was *Mr Terror*; he bare the red colours, and his escutcheon was a burning fiery furnace.

The fourth captain was Captain Execution; to him was given ten thousand men: His ensign was one *Mr Justice*; he also bare the red colours, and his escutcheon was a fruitless tree, with an ax lying at the root thereof.

These four captains, as I said, had every one of them under his command ten thousand men, all of good fidelity to the King, and stout at their military actions.

Well, the captains and their forces, their men and under officers, being had upon a day by Shaddai into the field, and there called all over by their names, were then and there put into such harness as became their degree, and that service that now they were going about for their King.

Now, when the King had mustered his forces, (for it is he that mustereth the host to the battle), he gave unto the captains their several commissions, with charge and commandment, in the audience of all the soldiers, that they should take heed faithfully and courageously to do and execute the same. Their commissions were, for the substance of them, the

same in form; though as to name, title, place, and degree of the captains, there might be some, but very small variation. And here let me give you an account of the matter and sum contained in their commission.

Their commission. *A commission from the great Shaddai, King of Mansoul, to his trusty and noble captain, the Captain Boanerges, for his making war upon the town of Mansoul.*

O Thou Boanerges, one of my stout and thundering captains over one ten thousand of my valiant and faithful servants, go thou in my name with this thy force to the miserable town of Mansoul; and when thou comest thither, offer them first conditions of peace; and command them, that casting off the yoke and tyranny of the wicked Diabolus, they return to me their rightful Prince and Lord. Command them also, that they cleanse themselves from all that is his in the town of Mansoul; and look to thyself that thou hast good satisfaction touching the truth of their obedience. Thus, when thou hast commanded them, if they in truth submit thereto, then do thou, to the uttermost of thy power, what in thee lies to set for me a garrison in the famous town of Mansoul. Nor do thou hurt the least native that moveth or breatheth therein, if they will submit themselves to me, but treat thou such as if they were thy friend or brother; for all such I love; and they shall be dear unto me. And tell them, that I will take a time to come unto them, and to let them know that I am merciful.

But if they shall, notwithstanding thy summons, and the producing of thy authority, resist, stand out against thee, and rebel, then do I command thee to make use of all thy cunning, power, might, and force, to bring them under by strength of hand, Farewel.

Thus you see the sum of their commissions; for, as I said before, for the substance of them, they were the

the same that the rest of the noble captains had.

Wherefore they having received each commander his authority, at the hand of their King; the day being appointed, and the place of their rendezvous prefixed, each commander appearing in such gallantry as became his cause and calling. So, after a new entertainment from Shaddai, with flying colours, they set forward to march towards the famous town of Mansoul. Captain Boanerges led the van, Captain Conviction and Captain Judgement made up the main body, and Captain Execution brought up the rear. They then having a great way to go, (for the town of Mansoul was far off from the court of Shaddai), they marched through the regions and countries of many people, not hurting or abusing any, but blessing where-ever they came. They also lived upon the King's cost in all the way they went.

Having travelled thus for many days, at last they came within sight of Mansoul; the which when they saw, the captains could for their hearts do no less than for a while bewail the condition of the town; for they quickly saw how that it was prostrate to the will of Diabolus, and to his ways and designs.

Well, to be short, the captains came up before the town, march up to Ear-gate, sit down there; for that was the place of hearing. So when they had pitched their tents, and intrenched themselves, they addressed themselves to make their assault.

Now the townsfolk at first beholding so gallant a company, so bravely accoutred, and so excellently disciplined, having on their glittering armour, and displaying of their flying colours, could not but come out of their houses and gaze. But the cunning Diabolus, fearing that the people, after this sight, should on a sudden summons open the gates to the captains, came down with all haste from the castle, and made them retire into the body of the town; who when he had them there, made this lying and deceivable speech unto them:

"Gentlemen, quoth he, although you are my trusty and well-beloved friends, yet I cannot but (a little)

The world are convinced by the well ordered life of the gadly-Satan greatly afraid of a God's minister.

little) chide you for your late uncircumspect action, in going out to gaze on that great and mighty force, that but yesterday sat down before, and have now intrenched themselves, in order to the maintaining of a siege against the famous town of Mansoul. Do you know who they are, whence they come, and what is their purpose in setting down before the town of Mansoul? They are they of whom I have told you long ago, that they would come to destroy this town, and against whom I have been at the cost to arm you with cap-a-pee for your body, besides great fortifications for your mind: Wherefore then did you not rather, even at the first appearance of them, cry out, Fire the beacons, and give the whole town an alarm concerning them, that we might all have been in a posture of defence, and been ready to have received them with the highest acts of defiance? then had you shewed yourselves men to my liking, whereas by what you have done, you have made me half afraid; I say half afraid, that when they and we shall come to push a pike, I shall find you want courage to stand it out any longer. Wherefore have I commanded a watch, and that you should double your guards at the gates? Wherefore have I endeavoured to make you as hard as iron, and your hearts as a piece of the nether millstone? Was it, think you, that you might shew yourselves women, and that you might go out like a company of innocents, to gaze on your mortal foes? Fy, fy, put yourselves into a posture of defence, beat up the drum, gather together in warlike manner, that our foes, may know that, before they shall conquer this corporation, there are valiant men in the town of Mansoul.

I will leave off now to chide, and will not further rebuke you; but I charge you, that henceforwards you let me see no more such actions. Let not henceforward a man of you, without order first obtained from me, so much as shew his head over the wall of the town of Mansoul: You have now heard me, do as I have commanded, and you shall cause me that I dwell securely with you, and that I take care as
for

for myself, so for your safety and honour also. Farewel."

Now were the townsmen strangely altered; they were as men stricken with a panic fear; they ran to and fro through the streets of the town of Mansoul, crying out, Help, help. The men that turn the world up-side-down are come hither also; nor could any of them be quiet after, but still as men bereft of wit, they cried out. "The destroyers of our peace and people are come. This went down with Diabolus. Ay! quoth he to himself, "This I like well; now it is as I would have it: now you shew your obedience to your prince; hold you but here, and then let them take the town if they can."

Well, before the King's forces had sat before Man-*The king's* soul three days, Captain Boanerges commanded his *trumpet* trumpeter to go down to Ear-gate, and there, in the *sounded at* name of the great Shaddai, to summon Mansoul to *Ear gate.* give audience to the message that he in his master's name was to them commanded to deliver. So the trumpeter, whose name was, *Take-head-what-you-hear*, went up as he was commanded to Ear-gate, and there founded his trumpet for a hearing; but there was none that appeared that gave answer or regard; for so had Diabolus commanded. So the trumpeter returned to his Captain, and told him what he had done, and also how he had sped. Whereat the Captain was grieved, but bid the trumpeter go to his tent.

Again Captain Boanerges sendeth his trumpeter to *A second* Ear-gate, to sound as before for an hearing. But they *summons.* again kept close, came not out, nor would they give him an answer, so observant were they of the command of Diabolus their king.

Then the captains, and other field-officers, called a council of war, to consider what further was to be done for the gaining of the town of Mansoul; and after some close and thorough debate upon the contents of their commissions, they concluded yet to give to the town by the hand of the forenamed trumpeter, another summons to hear: but if that should be refused

*A third
summons.*

refused, said they, and that the town shall stand it out still, then they determined, and bid the trumpeter tell them so; that they would endeavour, by what means they could, to compel them by force to the obedience of their king. So Captain Boanerges commanded his trumpeter to go up to Ear-gate again, and in the name of the great King Shaddai to give it a very loud summons, to come down without delay to Ear-gate, there to give audience to the King's most noble captains. So the trumpeter went, and did as he was commanded: He went up to Ear-gate, and sounded his trumpet, and gave a third summons to Mansoul: He said moreover, That if this they should still refuse to do, the captains of his Prince would with might come down upon them, and endeavour to reduce them to their obedience by force.

Then stood up my Lord Will-bewill, who was the governor of the town, (this Will-bewill was that apostate of whom mention was made before), and the keeper of the gates of Mansoul. He therefore with big and rushing words demanded of the trumpeter who he was, whence he came, and what was the cause of his making so hideous a noise at the gate, and speaking such insufferable words against the town of Mansoul.

The trumpeter answered, "I am servant to the most noble Captain, Captain Boanerges, general of the forces of the great King Shaddai, against whom both thyself, with the whole town of Mansoul, have rebelled, and lift up the heel; and my master the captain hath a special message to his town, and to thee as a member thereof; the which if you of Mansoul shall peaceable hear, so, and if not, you must take what follows."

Then said the Lord Will-bewill, "I will carry thy words to my lord, and will know what he will say."

But the trumpeter soon replied, saying, "Our message is, not to the giant Diabolus, but to the miserable town of Mansoul. Nor shall we at all regard what answer by him is made; nor yet by any for him. We are sent to this town to recover it from under

under his cruel tyranny, and to persuade it to submit, as in former times it did, to the most excellent King Shaddai.

Then said the Lord Will-bewill, "I will do your errand to the town."

The trumpeter then replied, "Sir, do not deceive us, lest in so doing you do deceive yourselves much more." He added moreover, "For we are resolved, if in peaceable manner you do not submit yourselves, then to make a war upon you, and to bring you under by force. And of the truth of what I now say, this shall be a sign unto you; you shall see the black flag, with its hot-burning thunder-bolts, set upon the mount to-morrow, as a token of defiance against your prince, and of our resolutions to reduce you to your Lord and rightful King."

So the said Lord Will-bewill returned from off the wall, and the trumpeter came into the camp. When the trumpeter was come into the camp, the captains and officers of the mighty King Shaddai came together, to know if he had obtained a hearing, and what was the effect of his errand: So the trumpeter told, saying, "When I had sounded my trumpet, and had called aloud to the town for a hearing, my Lord Will-bewill, the governor of the town, and he that hath charge of the gates, came up, when he heard me sound, and looking over the wall, he asked me what I was, whence I came, and what was the cause of my making this noise? So I told him my errand, and by whose authority I brought it. Then, said he, I will tell it to the governor, and to Mansoul: And then I returned to my Lords."

Then said the brave Boanerges, "Let us yet for a while lie still in our trenches, and see what these rebels will do. Now when the time drew nigh that audience by Mansoul was to be given to the brave Boanerges and his companions, it was commanded that all the men of war throughout the whole camp of Shaddai should, as one man, stand to their arms, and make themselves ready, if the town of Mansoul shall hear, to receive it forthwith to mercy, but if

not, to force a subjection. So the day being come, the trumpeters sounded, and that throughout the whole camp, that the men of war might be in a readiness for that which then should be the work of the day. But when they that were in the town of Mansoul heard the sound of the trumpets throughout the camp of Shaddai, and thinking no other, but that it must be in order to storm the corporation, they at first were put to great consternation of spirit; but after they were a little settled again, they also made what preparation they could for a war, if they did storm; else to secure themselves.

Well, when the utmost time was come, Boanerges was resolved to hear their answer; wherefore he sent out his trumpeter again, to summons Mansoul to a hearing of the message that they had brought from Shaddai. So he went and sounded, and the townsmen came up, but made Ear-gate as sure as they could. Now when they were come up to the top of the wall, Captain Boanerges desired to see the Lord Mayor, but my Lord Incredulity was then Lord Mayor, for he came in the room of my Lord Lustings. So Incredulity he came up and shewed himself over the wall; but when the Captain Boanerges had set his eyes upon him, he cried out aloud, "This is not he; where is my Lord Understanding, the ancient Lord Mayor of the town of Mansoul, for to him I would deliver my message?"

Then said the giant, (for Diabolus was also come down to the Captain), "Mr Captain, You have by your boldness given to Mansoul at least four summons to subject herself to your King: By whose authority I know not; nor will I dispute that now; I ask therefore what is the reason of all this ado, or what would you be at if you know yourselves?"

*Boanerges his
speech.*

Then Captain Boanerges, whose was the black colours, and whose escutcheon was the three burning thunder-bolts, (taking no notice of the giant or of his speech), thus addressed himself to the town of Mansoul: "Be it known unto you, Oh unhappy and rebellious Mansoul! that the most gracious King, the great

great King Shaddai, my master, hath sent me unto you, with commission (and so he shewed to the town his broad seal) to reduce you to his obedience: And he hath commanded me, in case you yield upon my summons, to carry it to you as if you were my friend, or brother; but he also hath bid, that if after summons to submit, you still stand out and rebel, we should endeavour to take you by force."

Then stood forth Captain Conviction, and said, (his *The speech* was the pale colours, and for an escutcheon he had *of Captain* the book of the law wide open, &c.), "Hear, O *Conviction* Mansoul! Thou, O Mansoul, was once famous for innocency, but now thou art degenerated into lies and deceit. Thou hast heard what my brother the Captain Boanerges hath said; and it is your wisdom, and will be your happiness, to stoop to, and accept of conditions of peace and mercy, when offered, especially when offered by one against whom thou hast rebelled, and one who is of power to tear thee in pieces; for so is Shaddai our King; nor, when he is angry, can any thing stand before him. If you say you have not sinned, nor acted rebellion against our King, the whole of your doings since the day that you cast off his service, (and there was the beginning of your sin), will sufficiently testify against you. What else means your hearkening to the tyrant, and your receiving him for your king? What means else your rejecting of the laws of Shaddai, and your obeying of Diabolus? Yea, what means this your taking up of arms against, and the shutting of your gates upon us, the faithful servants of your King? Be ruled, then, and accept of my brother's invitation, and overstand not the time of mercy, but agree with thine adversary quickly. Ah, Mansoul! suffer not thyself to be kept from mercy, and to be run into a thousand miseries, by the flattering wiles of Diabolus. Perhaps that piece of deceit may attempt to make you believe that we seek our own profit in this our service; but know, it is obedience to our King, and love to your happiness, that is the cause of this undertaking of ours.

Again, I say to thee, O Mansoul! Consider if it be not amazing grace, that Shaddai should so humble himself as he doth. Now, he by us reasons with you in a way of intreaty and sweet persuasions, that you would subject yourselves to him. Has he that need of you that we are sure you have of him? No, no; but he is merciful, and will not that Mansoul should die, but turn to him and live."

*Captain
Judge.
makes his
Speech.*

Then stood forth Captain Judgement, whose was the red colours and for an escutcheon he had the burning fiery furnace; and he said, 'O ye, the inhabitants of the town of Mansoul! that have lived so long 'in rebellion, and acts of treason against the King 'Shaddai, know, that we come not to-day to this 'place, in this manner, with our message of our own 'minds, or to revenge our own quarrel; it is the King 'my Master that hath sent us to reduce you to your 'obedience to him, the which if you refuse in a peace- 'able way to yield, we have commission to compel 'you thereto. And never think of yourselves, nor 'yet suffer the tyrant Diabolus to persuade you to 'think, that our King, by his power, is not able to 'bring you down, and to lay you under his feet; for 'he is the former of all things, and if he touches 'the mountains, they smoke. Nor will the gate of 'the King's clemency stand always open; for the day 'that shall burn like an oven is before him, yea, it 'hasteth greatly, it slumbereth not.

'O Mansoul! is it little in thine eyes, that our King 'doth offer thee mercy, and that after so many pro- 'vocations? Yea, he still holdeth out his golden scepter to thee, and will not yet suffer his gate to be 'shut against thee. Wilt thou provoke him to do it? 'If so, consider of what I say: To thee it is open- 'ed no more for ever. If thou sayest thou shalt not 'see him, yet judgement is before him; therefore 'trust thou in him: Yea, because there is wrath, 'beware lest he take thee away with his stroke; then 'a great ransom cannot deliver thee. Will he esteem 'thy riches? No, not gold, nor all the forces of 'strength. He hath prepared his throne for judge-

ment,

ment, for he will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebukes with flames of fire. Therefore, O Mansoul, take heed, lest after thou hast fulfilled the judgement of the wicked, justice and judgement should take hold of thee.' Now, while the Captain Judgement was making of this oration to the town of Mansoul, it was observed by some, that Diabolus trembled: But he proceeded in his parable, and said, 'O thou woful town of Mansoul! wilt thou not yet set open thy gate to receive us, the deputies of thy King, and those that would rejoice to see thee live? Can thine heart endure, or can thy hands be strong in the day that he shall deal in judgement with thee? I say, canst thou endure to be forced to drink as one would drink sweet wine, the sea of wrath that our King has prepared for Diabolus and his angels? Consider betimes, consider.'

Then stood forth the fourth captain, the noble Captain Execution, and said, 'O town of Mansoul! once famous, but now like the fruitless bough; once the delight of the high ones, but now a den for Diabolus; hearken also to me, and to the words that I shall speak to thee in the name of the great Shaddai. Behold the ax is laid to the root of the trees every tree therefore that bringeth not forth good fruit, is hewn down, and cast into the fire.'

*The speech
of Captain
Execution*

'Thou, O town of Mansoul! hast hitherto been this fruitless tree; thou bearest naught but thorns and briars: Thy evil fruit bespeaks thee not to be a good tree: Thy grapes are grapes of gall, thy clusters are bitter. Thou hast rebelled against thy King; and lo we, the power and force of Shaddai, are the ax that is laid to thy roots. What sayest thou, wilt thou turn? I say again, tell me before the first blow is given, wilt thou turn? O turn, turn! Our ax must first be laid to thy root, before it be laid at thy root; it must first be laid to thy root in a way of threatening, before it is laid at thy root by way of execution; and between these two is required thy repentance, and this is all the time

‘time that thou hast. What wilt thou do? Wilt thou turn? or shall I smite? If I fetch my blow, Mansoul, down you go; for I have commission to lay my ax at, as well as to thy roots; nor will any thing but yielding to our King prevent doing of execution. What art thou fit for, O Mansoul! if mercy prevent not, but to be hewn down, and cast into the fire and burned?’

‘O Mansoul! patience and forbearance do not act for ever; a year or two, or three they may, but if thou provoke by a three years rebellion, (and thou hast already done more than this), then what fol-lows, but cut it down? nay after that thou shalt cut it down. And dost thou think that these are but threatenings, or that our King has not power to execute his words? O Mansoul! thou wilt find, that in the words of our King, when they by sin-ners made little or light of, there is not only threa-tenings, but burning coals of fire.

‘Thou hast been a cumber-ground long already; and wilt thou continue so still? Thy sin has brought this army to thy walls; and shall it bring it in judge-ment to do execution into thy town? Thou hast heard what the captains have said, but as yet thou shuttest thy gates. Speak out, Mansoul; wilt thou do so still; or wilt thou accept of conditions of peace?’

These brave speeches of these four noble captains the town of Mansoul refused to hear, yet a sound thereof did beat against Ear-gate, though the force thereof could not break it open. In fine, the town desired a time to prepare their answer to these demands. The captains then told them, ‘That if they would throw out to them one Ill-pause that was in the town, that they might reward him according to his works, then they would give them time to consider; but if they would not cast him to them over the wall of Mansoul, then they would give them none:’ for, said they, ‘We know that so long as Ill-pause draws breath in Mansoul, all good consideration will be confounded, and nothing but mischief will come thereon.’

*Mansoul
desires
time to
make an-
swer.*

Then

Then Diabolus, who was there present, being loth *Diabolus* to lose his Ill-pause, because he was his orator, (and *interrupts* yet be sure he had, could the captains have laid their *them, and* fingers on him), was resolved at this instant to give *sends In-* them answer by himself; but then changing his mind, *credulity* he commanded the then Lord Mayor, the Lord In- *to answer* credulity, to do it; saying, 'My Lord, do you give *them.*' these runagates an answer, and speak out, that 'Mansoul may hear and understand you.'

So Incredulity, at Diabolus's command, began and said, 'Gentlemen, you have here, as we do behold, *His speech.*' to the disturbance of our prince, and the molestation of the town of Mansoul, camped against it: but 'from whence you come we will not know, and what you are, we will not believe. Indeed you tell us in your terrible speech, that you have this authority from Shaddai; but by what right he commands you to do it, of that we shall yet be ignorant.'

'You have also, by the authority aforesaid, summoned this town to desert her lord; and for protection, to yield up herself to the great Shaddai your King; flatteringly telling her, that if she will do it, he will pass by, and not charge her with her past offences.'

'Further, you have also, to the terror of the town of Mansoul, threatened with great and sore destructions to punish this corporation, if she consents not to do as your wills would have her.'

'Now, captains, from whencesoever you come, and though your designs be never so right, yet know ye, that neither my Lord Diabolus, nor I his servant Incredulity, nor yet our brave Mansoul, doth regard either your persons, message, or the King that you say hath sent you. His power, his greatness, his vengeance, we fear not: nor will we yield to all your summonses.'

'As for the war that you threaten to make upon us, we must therein defend ourselves as well as we can; and know ye, that we are not without where-withal to bid defiance to you. And, in short, for I will not be tedious, I tell you that we take you

‘ to be some vagabond runagate crew, that having
 ‘ shaken off all obedience to your King, have gotten
 ‘ together in tumultuous manner, and are ranging
 ‘ from place to place, to see, if, through the flatter-
 ‘ ies you are skilled to make on the one side, and
 ‘ threats wherewith you think to fright on the other,
 ‘ to make some silly town, city, or country, to de-
 ‘ sert their place, and leave it to you; but Mansoul
 ‘ is none of them.

‘ To conclude, we dread you not, we fear you not,
 ‘ nor will we obey your summons; Our gates we
 ‘ keep shut upon you, our place we will keep you out
 ‘ of? Nor will we long thus suffer you to sit down
 ‘ before us. Our people must live in quiet; your ap-
 ‘ pearance doth disturb them; wherefore arise with
 ‘ bag and baggage and be gone, or we will let fly
 ‘ from the walls against you.

The speech
of the Lord
Will-be-
will. This oration made by old Incredulity, was second-
 ed by desperate Will-bewill, in words to this effect.

‘ Gentlemen, We have heard your demands, and the
 ‘ noise of your threats, and have heard the sound of
 ‘ your summons: but we fear not your force, we re-
 ‘ gard not your threats, but will still abide as you
 ‘ found us. And we command you, that in three
 ‘ days time you cease to appear in these parts, or you
 ‘ shall know what it is once to dare offer to rouse the
 ‘ lion Diabolus, when asleep in his town of Mansoul.’

The speech
of Forget-
good the
recorder. The recorder, whose name was *Forgetgood*, he al-
 so added as followeth: ‘ Gentlemen, my Lords, as
 ‘ you see, have, with mild and gentle words, an-
 ‘ swered your rough and angry speeches; they have
 ‘ moreover, in my hearing, given you leave quietly
 ‘ to depart as you came. Wherefore take their kind-
 ‘ nesses and be gone; we might have come out with
 ‘ force upon you, and have caused you to feel the
 ‘ dint of our swords; but as we love ease and quiet
 ‘ ourselves, so we love not to hurt or molest others.’

Then did the town of Mansoul shout for joy; as
 if, by Diabolus and his crew, some great advantage
 had been gotten of the captains. They also rang the
 bells, and made merry, and danced upon the walls.

Diabolus

Diabolus also returned to the castle, and the Lord Mayor and recorder to their place; but the Lord Will-bewill took special care that the gates should be secured with double guards, double bolts, and double locks, and bars. And that Ear-gate (especially) might the better be looked to, for that was the gate in at which the King's forces fought most to enter; the Lord Will-bewill made one old Mr Prejudice (an angry and ill-conditioned fellow) captain of the ward at that gate, and put under his power sixty men, called *Deaf-men*: men advantageous for that service, forasmuch as they mattered no words of the captains, nor of their soldiers.

Now, when the captains saw the answer of the great ones, and that they could not get an hearing from the old natives of the town, and that Mansoul was resolved to give the King's army battle; they prepared themselves to receive them, and to try it out by the power of the arm. And first they made their force more formidable against Ear-gate. For they knew that unless they could penetrate that, no good could be done upon the town. This done, they put the rest of their men in their places. After which they gave out the word, which was, 'Ye must be born again.' Then they sounded the trumpet; then they in the town made them answer, with shout against shout, charge against charge, and so the battle began. Now they in the town had planted upon the tower over Ear-gate, two great guns, the one called *High-mind*, and the other *Heady*. Unto these two guns they trusted much; they were cast in the castle by Diabolus's founder, whose name was Mr *Puff-up*, and mischievous pieces they were. But so vigilant and watchful when the captains saw them were they, that though sometimes their shot would go by their ears with a whizz, yet they did them no harm. By these two guns the townsfolk made no question but greatly to annoy the camp of Shaddai, and well enough to secure the gate, but they had not much cause to boast of what execution they did, as by what follows will be gathered.

H

The

The famous Mansoul had also some other small pieces in it, of the which they made use against the camp of Shaddai.

The sentence and power of the word.

They from the camp also did as stoutly, and with as much of that as may (in truth) be called valour, let fly as fast at the town and at Ear-gate: For they saw unless they could break open Ear-gate, it would be but in vain to batter the wall. Now the King's captains had brought with them several slings, and two or three battering-rams; with their slings therefore they battered the houses and people of the town and with their rams they sought to break Ear-gate open.

The camp and the town had several skirmishes, and brisk encounters, while the captains with their engines made many brave attempts to break open or beat down the tower that was over Ear-gate, and at the said gate to make their entrance. But Mansoul stood it out so lustily, through the rage of Diabolus, the valour of the Lord Will-bewill, and the conduct of old Incredulity the Mayor, and Mr Forget-good the recorder, that the charge and expence of that summer's wars, (on the King's side), seemed to be almost quite lost, and the advantage to return to Mansoul. But when the captains saw how it was, they made a fair retreat, and intrenched themselves in their winter-quarters. Now, in this war, you must needs think, there was much loss on both sides, of which be pleased to accept of this brief account following.

An account of this war, with reference to the loss on both sides.

The King's captains, when they marched from the court, to come up against Mansoul to war, as they came crossing over the country, they happened to light upon three young fellows that had a mind to go for soldiers; proper men they were, and men of courage, (and skill) to appearance. Their names were, Mr Tradition, Mr Human-wisdom, and Mr Man's Invention. So they came up to the captains, and profered their services to Shaddai. The captains then told them of their design, and bid them not to be rash in their offers; But the young men told them they

they had considered the thing before ; and that hearing they were upon their march for such a design, came hither on purpose to meet them, that they might be lifted under their Excellencies. Then Captain Boanerges, for that they were men of courage, lifted them into his company, and so away they went to the war.

Now, when the war was begun, in one of the briskest skirmishes, so it was, that a company of the Lord Will-bewill's men sallied out at the sally-port, or postern of the town, and fell in upon the rear of Captain Boanerges's men, where these three fellows happened to be ; so they took them prisoners, and away they carried them into the town ; where they had not laid long in durance, but it began to be noised about the streets of the town, what three notable prisoners the Lord Will-bewill's men had taken, and brought in prisoners out of the camp of Shaddai. At length tidings thereof was carried to Diabolus to the castle, to wit, what my Lord Will-bewill's men had done, and whom they had taken prisoners.

Then Diabolus called for Will-bewill, to know the certainty of this matter. So he asked him, and he told him ; then did the giant send for the prisoners, who when they were come, demanded of them who they were, whence they came, and what they did in the camp of Shaddai ? and they told him. Then he sent them to ward again. Not many days after he sent for them to him again, and then asked them, if they would be willing to serve him against their former captains ? They then told him, that they did not so much live by religion, as by the fates of fortune ; and that since his Lordship was willing to entertain them, they should be willing to serve him.

Now, while things were thus in hand, there was one Captain Anything, a great doer in the town of Mansoul, and to this Captain Anything did Diabolus send these men, with a note under his hand, to receive them into his company ; the contents of which letter were thus :

“ Anything, my darling, the three men that are

the bearers of this letter have a desire to serve me in the war; nor know I better to whose conduct to commit them, than to thine. Receive them, therefore, in my name, and as need shall require make use of them against Shaddai and his men. Farewel." So they came, and he received them, and he made two of them serjeants, but he made Mr Man's-invention his ancient-bearer. But thus much for this; and now to return to the camp.

*The roof of
old Incredulity's
house beat
down.*

They of the camp did also some execution upon the town; for they did beat down the roof of the old Lord Mayor's house, and so laid him more open than he was before. They had almost (with a sling) slain my Lord Will-bewill outright; but he made a shift to recover again. But they made a notable slaughter among the aldermen, for with one only shot they cut off six of them; to wit, Mr Swearing, Mr Whoring, Mr Fury, Mr Stand-to lies, Mr Drunkenness, and Mr Cheating.

*The two
great guns
dismounted.*

They also dismounted the two guns that stood upon the tower over Ear-gate, and laid them flat in the dirt. I told you before, that the King's noble captains had drawn off to their winter-quarters, and had there intrenched themselves and their carriages, so as with the best advantage to their King, and the greatest annoyance to the enemy, they might give seasonable and warm alarms to the town of Mansoul. And this design of them did so hit, that I may say they did almost what they would to the molestation of the corporation.

*Continual
alarms
given to
Mansoul.*

For now could not Mansoul sleep securely as before, nor could they now go to their debaucheries with that quietness as in times past. For they had from the camp of Shaddai such frequent warm, and terrifying alarms, first at one gate, and then at another, and again at all the gates at once, that they were broken as to former peace. Yea, they had their alarms so frequently, and that when the nights were at longest, the weather coldest, and so consequently the season most unseasonable; that that winter was to the town of Mansoul a winter by itself. Sometimes the trumpets

trumpets would sound, and sometimes the slings would whirl the stones into the town. Sometimes ten thousand of the King's soldiers would be running round the walls of Mansoul at midnight, shouting, and lifting up the voice for the battle. Sometimes, again, some of them in the town would be wounded, and their cry and lamentable voice would be heard, to the great molestation of the now languishing town of Mansoul. Yea, so distressed with those that laid siege against them were they, that I dare say Diabolus their king had in these days his rest much broken.

In these days, as I was informed, new thoughts, and thoughts that began to run counter one to another, began to possess the minds of the men of the town of Mansoul. Some would say, "There is no living thus." Others would then reply, "This will be over shortly." Then would a third stand up and answer, "Let us turn to the King Shaddai, and so put an end to these troubles." And a fourth would come in with a fear, saying, "I doubt he will not receive us." The old gentleman, too, the Recorder, *Conscience speaks,* that was so before Diabolus took Mansoul, he also began to talk aloud, and his words were now to the town of Mansoul as if they were great claps of thunder. No noise now so terrible to Mansoul as was his, with the noise of the soldiers, and shoutings of the captains.

Also things began to grow scarce in Mansoul, now the things that her soul lusted after were departing *A famine in Man-* from her. Upon all her pleasant things there was a *soul.* blast, and burning instead of beauty. Wrinkles now, and some shews of the shadow of death, were upon the inhabitants of Mansoul. And now, O how glad would Mansoul have been to have enjoyed quietness and satisfaction of mind, though joined with the meanest condition in the world!

The captains also, in the deep of the winter, did send by the mouth of Boanerges's trumpeter, a summons to Mansoul to yield up herself to the King, the great King Shaddai. They said it once, and twice, *They are summoned again to* and thrice; not knowing but that at sometime there *yield.* might be in Mansoul some willingness to surrender up them-

*Mansoul
in distress.*

themselves unto him, might they but have the colour of an invitation to do it under. Yea, so far as I could gather, the town had been surrendered up to them before now, had it not been for the opposition of old Incredulity, and the fickleness of the thoughts of my Lord Will-bewill. Diabolus also began to rave, wherefore Mansoul, as to yielding, was not yet all of one mind, therefore they still lay distressed under these perplexing fears.

I told you but now, that they of the King's army had this winter sent three times to Mansoul to submit herself.

The first time the trumpeter went, he went with words of peace, telling of them, "That the captains, the noble captains of Shaddai, did pity and bewail the misery of the now perishing town of Mansoul, and was troubled to see them so much at a stand in the way of their own deliverance. He said, moreover, that the captains bid him tell them, that if now poor Mansoul would humble herself, and turn, her former rebellious and most notorious treasons should by their merciful King be forgiven them, yea, and forgotten too. And having bid them beware that they stood not in their own way, that they opposed not themselves, nor made themselves their own losers;" he returned again into the camp.

The second time the trumpeter went, he did treat them a little more roughly. For after sound of trumpet, he told them, "That their continuing in their rebellion did but chafe, and heat the spirit of the captains, and that they were resolved to make a conquest of Mansoul, or to lay their bones before the town-walls."

He went again the third time, and dealt with them yet more roughly, telling of them, "That now, since they had been so horribly profane, he did not know, not certainly know, whether the captains were inclined to mercy or judgement; only, said he, they commanded me to give you a summons to open the gates unto them." So he returned, and went into the camp.

These

These three summonses, and especially the two last, did so distress the town, that they presently call a consultation, the result of which was this, That my Lord Will-bewill should go up to Ear-gate, and there with sound of trumpet, call to the captain of the camp for a parley. Well, the Lord Will-bewill founded upon the wall, so the captains came up in their harness, with their ten thousands at their feet. The townsmen then told the captains, that they had heard and considered their summons, and would come to an agreement with them, and with their King Shaddai, upon such certain terms, articles, and propositions, as, with and by the order of their prince, they to them were appointed to propound, to wit, they would agree upon these grounds to be one people with them.

*The town
sounds for
a parley.*

*They pro-
pound con-
ditions of
agreement*

“ 1. If that those of their own company, as the new Lord Mayor, and their Mr Forgetgood, with their brave Lord Will-bewill, might under Shaddai be still the governors of the town, castle, and gates of Mansoul.

2. Provided that no man that now serveth under their great giant Diabolus, be by Shaddai cast out of house, harbour, or the freedom that he hath hitherto enjoyed in the famous town of Mansoul.

3. That it shall be granted them, that they of the town of Mansoul shall enjoy certain of their rights and privileges; to wit, such as have formerly been granted them, and that they have long lived in the enjoyment of, under the reign of their king Diabolus, that now is and long has been their only lord, and great defender.

4. That no new law, officer, or executioner of law or office, shall have any power over them, without their own choice and consent.”

These be our propositions or conditions of peace; and upon these terms, said they, we will submit to your King.

But when the captains had heard this weak and feeble offer of the town of Mansoul, and their high and bold demands, they made to them again by their

their noble captain, the Captain Boanerges, this speech following:

*Boanerges
his answer*

"O ye inhabitants of the town of Mansoul, when I heard your trumpet sounded for a parley with us, I can truly say, I was glad; but when you said you were willing to submit yourselves to our King and Lord, then I was yet more glad; but when, by your silly provisos, and foolish cavils, you lay the stumbling-block of your iniquity before your own faces, then was my gladness turned into sorrows, and my hopeful beginnings of your return, into languishing fainting fears.

I count, that old Ill-pause, the ancient enemy of Mansoul, did draw up those proposals that now you present us with, as terms of an agreement, but they deserve not to be admitted to sound in the ear of any man that pretends to have service for Shaddai. We do therefore jointly, and that with the highest disdain, refuse, and reject such things as the greatest of iniquities.

But, O Mansoul! If you will give yourselves into our hands, or rather into the hands of our King; and will trust him to make such terms with and for you, as shall seem good in his eyes, (and I dare say they shall be such as you shall find to be most profitable to you), then we will receive you, and be at peace with you: but if you like not to trust yourselves in the arms of Shaddai our King, then things are but where they were before, and we know also what we have to do."

*Old Incredulity's
reply.*

They cried out old Incredulity the Lord Mayor, and said, "And who, being out of the hands of their enemies, as you see we are now, will be so foolish as to put the staff out of their own hands, into the hands of they know not who? I, for my part, will never yield to so unlimited a proposition. Do we know the manner and temper of their King? It is said by some, that he will be angry with his subjects, if but the breadth of an hair they chance to step out of the way. And of others, that he requireth of them much more than they can perform. Wherefore it seems, O Mansoul, to be thy wisdom, to take good heed

heed what thou dost in this matter; for if you once yield, you give up yourselves to another, and so you are no more your own! Wherefore, to give up yourselves to an unlimited power, is the greatest folly in the world: For now you indeed may repent, but can never justly complain. But do you indeed know, when you are his, which of you he will kill, and which of you he will save alive? Or whether he will not cut off every one of us, and send out of his own country another new people, and cause them to inhabit this town?"

This speech of the Lord Mayor undid all, and *This* threw flat to the ground their hopes of an accord; *speech undid all but it did please the devil.* wherefore the captains returned to their trenches, to their tents, and to their men, as they were; and the Mayor to the castle, and to his king.

Now Diabolus had waited for his return; for he had heard that they had been at their points. So when he was come into the chamber of state, Diabolus saluted him, with, "Welcome, my lord; how went matters betwixt you to-day?" So the Lord Incredulity (with a low congee) told him the whole of the matter, saying, "Thus and thus said the captains of Shaddai, and thus and thus said I." The which when it was told to Diabolus, he was very glad to hear it, and said, "My Lord Mayor, my faithful Incredulity, I have proved thy fidelity above ten times already, but never yet found thee false. I do promise thee, if we rub over this brunt, to prefer thee to a place of honour, a place far better than to be Lord Mayor of Mansoul. I will make thee my Universal Deputy, and thou shalt, next to me, have all nations under thy hand; yea, and thou shalt lay hands upon them that they may not resist thee; nor shall any of our vassals walk more at liberty, but those that shall be content to walk in thy fetters."

Now came the Lord Mayor out from Diabolus, as if he had obtained a favour indeed; wherefore to his habitation he goes in great state, and thinks to feed himself well enough with hopes, until the time came that his greatness should be enlarged.

*A mutiny
in Man-
soul.*

But now, though the Lord Mayor and Diabolus did thus well agree, yet this repulse to the brave captains put Mansoul into a mutiny. For while old Incredulity went into the castle to congratulate his lord with what had passed, the old Lord Mayor that was so before Diabolus came to the town, to wit, my Lord Understanding, and the old recorder Mr Conscience, getting intelligence of what had passed at Ear-gate, (for you must know that they might not be suffered to be at that debate, lest they should then have mutinied for the captains); But, I say, they got intelligence what had passed there, and were much concerned therewith; wherefore they, getting some of the town together, began to possess them with the reasonableness of the noble captains demands, and with the bad consequences that would follow upon the speech of old Incredulity, the Lord Mayor; to wit, how little reverence he shewed therein, either to the captains, or to their King; also how he implicitly charged them with unfaithfulness and treachery: For what less, quoth they, could be made of his words, when he said he would not yield to their proposition, and added moreover a supposition, that he would destroy us, when before he had sent us word that he would shew us mercy. The multitude being now possessed with the conviction of the evil that old Incredulity had done, began to run together by companies in all places, and in every corner of the streets of Mansoul; and first they began to mutter, then to talk openly, and after that they run to and fro, and cried as they run, "O the brave captains of Shaddai! would we were under the government of the captains, and of Shaddai their King." When the Lord Mayor had intelligence that Mansoul was in an uproar, down he comes to appease the people, and thought to have quashed their heat with the bigness and the shew of his countenance. But when they saw him, they came running upon him, and had doubtless done him a mischief, had he not betaken himself to home. However they strongly assaulted the house where he was, to have pulled it down

down about his ears; but the place was too strong; so they failed of that. So he taking some courage, addressed himself, out at a window, to the people in this manner:

“ Gentlemen, what is the reason that there is here such an uproar to-day?”

Und. Then answered my Lord Understanding: “ It is even because that thou and thy master have carried it not rightly, and as you should, to the captains of Shaddai; for in three things you are faulty, first, in that you would not let Mr Conscience and myself be at the hearing of your discourse. Secondly, In that you propounded such terms of peace, to the captains, that by no means could be granted, unless they had intended that their Shaddai should have been only a titular prince, and that Mansoul should still have had power, by law, to have lived in all lewdness and vanity before him, and so by consequence Diabolus should still here be king in power, and the other only King in name. Thirdly, For that thou didst thyself, after the captains had shewed us upon what conditions they would have received us to mercy, even undo all again with thy unfavoury, and unseasonable, and ungodly speech.”

Incred. When old Incredulity had heard this speech, he cried out, “ Treason, treason; To your arms, to your arms, O ye the trusty friends of Diabolus in Mansoul.” *Sin and the soul at odds.*

Und. “ Sir, You may put upon my words what meaning you please, but I am sure that the captains of such an high Lord as theirs is, deserved a better treatment at your hands.”

Incred. Then said old Incredulity, “ This is but little better. But, Sir, quoth he, What I spake, I spake for my prince, for his government, and the quieting of the people, whom by your unlawful actions you have this day set to mutiny against us.”

Conf. Then replied the old recorder, whose name was Mr Conscience, and said, “ Sir, you ought not thus to retort upon what my Lord Understanding hath said. It is evident enough that he hath spoken the

truth, and that you are an enemy to Mansoul; be convinced then of the evil of your saucy and malapert language, and of the grief that you have put the captains to; yea, and of the damages that you have done to Mansoul thereby. Had you accepted of the conditions, the sound of the trumpet, and the alarm of war, had now ceased about the town of Mansoul; but that dreadful sound abides, and your want of wisdom in your speech has been the cause of it."

Incred. Then said old Incredulity: "Sir, If I live, I will do your errand to Diabolus, and there you shall have an answer to your words. Mean while we will seek the good of the town, and not ask counsel of you."

Und. "Sir, Your prince and you are both foreigners to Mansoul, and not the natives thereof. And who can tell, but that when you have brought us into greater straits, (when you also shall see, that yourselves can be safe by no other means than by flight), you may leave us and shift for yourselves, or set us on fire and go away in the smoak, or by the light of our burning, and so leave us in our ruins."

Incred. "Sir, You forget that you are under a governor, and that you ought to demean yourself like a subject; and know ye, when my Lord the King shall hear of this day's work, he will give you but little thanks for your labour."

Now, while these gentlemen were thus in their chiding words, down comes from the walls and gates of the town, the Lord Will-bewill, Mr Prejudice, old Ill-pause, and several of the new-made aldermen and burgesses, and they asked the reason of the hubbub and tumult. And with that every man began to tell his own tale, so that nothing could be heard distinctly. Then was a silence commanded, and the old fox Incredulity began to speak; my Lord, quoth he, "Here are a couple of peevish gentlemen, that have, as a fruit of their dispositions, and, as I fear, through the advice of one Mr Discontent, tumultuously gathered this company against me this day; and
also

also attempted to run the town into acts of rebellion against our prince.

Then stood up all the Diabolonians that were present, and affirmed these things to be true.

*A great
confusion.*

Now when they that took part with my Lord Understanding, and with Mr Conscience, perceived that they were like to come to the worst, for that force and power was on the other side; they came in for their help and relief; so a great company was on both sides. Then they on Incredulity's side would have had the two old gentlemen presently away to prison; but they on the other side said they should not. Then they began to cry up parties again; the Diabolonians cried up old Incredulity, Forgetgood, the new aldermen, and their great one Diabolus; and the other party, they as fast cried up Shaddai, the captains, his laws, their mercifulness, and applauded their conditions and ways. Thus the bickering went a while; at last they passed from words to blows, and now there were knocks on both sides. The good old gentleman Mr Conscience was knocked down twice by one of the Diabolonians, whose name was Mr Bennunming. And my Lord Understanding had like to have been slain with an harquebus, but that he that had shot wanted to take his aim right. Nor did the other side wholly escape, for there was one Mr Rashhead, a Diabolonian, that had his brains beaten out by Mr Mind, the Lord Will-bewill's servant; and it made me laugh to see how old Mr Prejudice was kicked and tumbled about in the dirt. For though a while since he was made a captain of a company of the Diabolonians, to the hurt and damage of the town; yet now they had got him under their feet, and I will assure you he had, by some of the Lord Understanding's party, his crown soundly cracked to boot. Mr Anything also, he became a brisk man in the broil, but both sides were against him, because he was true to none. Yet he had, for his malapertness, one of his legs broken, and he that did it, wished it had been his neck. Much harm more was done on both sides; but this must not be forgotten, it was now a wonder

*Harm
done on
both sides.*

wonder to see my Lord Will bewill so indifferent as he was; he did not seem to take one side more than another, only it was perceived that he smiled to see how old Prejudice was tumbled up and down in the dirt. Also when Captain Anything came halting up before him, he seemed to take but little notice of him.

The two gentlemen put in prison as the authors of this revolt.

The captains call a council, and consult what to do.

Now when the uproar was over, Diabolus sends for my Lord Understanding and Mr Conscience, and claps them both up in prison, as the ring-leaders and managers of this most heavy riotous rout in mansoul. Now the town began to be quiet again, and the prisoners were used hardly; yea, he thought to have made them away, but that the present juncture did not serve for that purpose: for that war was in all their gates. But let us return again to our story. The captains, when they were gone back from the gate, and were come into the camp again, called a council of war, to consult what was further for them to do. Now some said, let's go up presently and fall upon the town, but the greatest part thought, rather better it would be, to give them another summons to yield; and the reason why they thought this to be best, was, because, that so far as could be perceived, the town of Mansoul now was more inclinable than heretofore. And if, said they, while some of them are in a way of inclination, we should by ruggedness give them distaste, we may set them further from closing with our summons, than we should be willing they should.

Wherefore to this advice they agreed, and called a trumpeter, put words into his mouth, set him his time, and bid him God speed. Well, many hours were not expired before the trumpeter addressed himself to his journey. Wherefore coming up to the wall of the town, he steereth his course to Ear-gate; and there sounded as he was commanded: They then that were within, came out to see what was the matter, and the trumpeter made them this speech following:

“O hard-hearted and deplorable town of Mansoul, how long wilt thou love thy sinful, sinful simplicity, and, ye fools, delight in your scorning! As yet despise you the offers of peace and deliverance?

As

As yet will ye refuse the golden offers of Shaddai, and trust to the lies and falsehoods of Diabolus? Think you, when Shaddai should have conquered you, that the remembrance of these your carriages towards him will yield you peace and comfort; or that by ruffling language you can make him afraid as a grass-hopper? Doth he intreat you for fear of you? Do you think you are stronger than he? Look to the heavens, and behold and consider the stars, how high are they? Can you stop the sun from running its course, and hinder the moon from giving her light? Can you count the number of the stars, or stay the bottles of heaven? Can you call for the waters of the sea, and cause them to cover the face of the ground; Can you behold every one that is proud, and abase him, and bind their faces in secret? Yet these are some of the works of our King, in whose name, this day, we come up unto you; that you may be brought under his authority. In his name, therefore, I summon you again to yield up yourselves to his captains."

At this summons the Mansouliaus seemed to be at a stand, and knew not what answer to make: Wherefore Diabolus forthwith appeared, took upon him to do it himself; and thus he begins, but turns his speech to them of Mansoul:

"Gentlemen, quoth he, and my faithful subjects, *Diabolus* if it is true that this summoner hath said, concerning *makes a* the greatness of their King, by his terror you will al- *speech to* ways be kept in bondage, and so be made to sneak: *the town.* Yea, how can you now, though he is at a distance, endure to think of such a mighty one? and if not to think of him while at a distance, how can you endure to be in his presence? I your prince am familiar with you, and you may play with me as you would with a grasshopper. Consider, therefore, what is for your profit, and remember the immunities that I have granted you."

Farther, If all be true that this man hath said, how comes it to pass that the subjects of Shaddai are so enslaved in all places where they come? None in the universe so unhappy as they, none so trampled upon as they.

Consider,

*He drives
Mansoul
into de-
spair.*

Consider, my Mansoul:—Would thou wert as loath to leave me as I am loath to leave thee! But consider, I say, the ball is yet at thy foot; liberty you have, if you know how to use it; yea, a king you have too, if you can tell how to love and obey him."

Upon this speech the town of Mansoul did again harden their hearts yet more against the captains of Shaddai. The thoughts of his greatness did quite quash them, and the thoughts of his holiness sunk them in despair. Wherefore, after a short consultation, they (of the Diabolonian party they were) sent back this word by the trumpeter, "That for their parts they were resolved to stick to their king, but never to yield to Shaddai." So it was but in vain to give them any further summons, for they had rather die upon the place than yield. And now things seemed to be gone quite back, and Mansoul to be out of reach or call; yet the captains, who knew what their Lord could do, would not yet be beat out of heart: They therefore sent them another summons, more sharp and severe than the last; but the oftener they were sent to, to reconcile to Shaddai, the further off they were. As they called them, so they went from them, yea, though they called them to the Most High.

*The capt-
ains leave
off to sum-
mons, and
betake
themselves
to prayer.*

So they ceased that way to deal with them any more, and inclined to think of another way. The captains therefore did gather themselves together, to have free conference among themselves, to know what was yet to be done to gain the town, and to deliver it from the tyranny of Diabolus: And one said after this manner, and another after that. Then stood up the right noble the Captain Conviction, and said, My brethren, mine opinion is this:

"First, That we continually play our slings into the town, and keep it in a continual alarm, molesting of them day and night: by thus doing we shall stop the growth of their rampant spirit. For a lion may be tamed by continual molestations.

Secondly, This done, I advise, that in the next place we with one consent draw up a petition to our
Lord

Lord Shaddai; by which, after we have shewed our King the condition of Mansoul, and of affairs here, and have begged his pardon for our no better success, we will earnestly implore his Majesty's help, and that he will please to send us more force and power, and some gallant and well spoken commander to head them; that so his Majesty may not lose the benefit of these his good beginnings, but may complete his conquest upon the town of Mansoul."

To this speech of the noble Captain Conviction, they, as one man, consented; and agreed that a petition should forthwith be drawn up, and sent by a fit man away to Shaddai with speed. The contents of the petition were thus:

"Most gracious and glorious King, the Lord of the best world, and the builder of the town of Mansoul: We have, dread Sovereign, at thy commandment, put our lives in jeopardy, and at thy bidding made a war upon the famous town of Mansoul. When we went up against it, we did, according to our commission, first offer conditions of peace unto it: but they, Great King, set light by our counsel, and would none of our reproof; they were for shutting of their gates, and for keeping us out of the town. They also mounted their guns, they sallied out upon us, and have done us what damage they could, but we pursued them, with alarm upon alarm, requiting of them with such retribution as was meet, and have done some execution upon the town.

Diabolus, Incredulity, and Will-bewill, are the great doers against us; now we are in our winter-quarters, but so, as that we do yet with an high hand, molest, and distress the town.

Once, as we think, had we had but one substantial friend in the town, such as would but have seconded the sound of our summons, as they ought, the people might have yielded themselves; but there were none but enemies there, nor any to speak in behalf of our Lord to the town; wherefore, though we have done as we could, yet Mansoul abides in a state of rebellion against thee.

K

Now,

Now, King of Kings, let it please thee to pardon the unsuccessfulness of thy servants, who have been no more advantageous in so desirable a work as the conquering of Mansoul is; and send, Lord, as we now desire, more forces to Mansoul, that it may be subdued; and a man to head them, that the town may both love and fear.

We do not thus speak because we are willing to relinquish the wars, (for we are for laying of our bones against the place), but that the town of Mansoul may be won for thy Majesty. We also pray thy Majesty for expedition in this matter, that after their conquest we may be at liberty, to be sent about other thy gracious designs. Amen.

Who carried this petition.

The petition thus drawn up, was sent away with haste to the King by the hand of that good man Mr Love-to-Mansoul.

When this petition was come to the palace of the King, who should it be delivered to but to the King's Son? So he took it and read it, and because the contents of it pleased him well, he mended, and also in some things, added to the petition himself. So after he had made such amendments and additions as he thought convenient, with his own hand, he carried it in to the King; to whom when he had, with obeisance, delivered it, he put on authority, and spake to it himself.

The King receives it with gladness.

Now the King, at the sight of the petition, was glad; but how much more think you, when it was seconded by his Son! It pleased him also to hear that his servants that camped against Mansoul, were so hearty in the work, and so stedfast in their resolves, and that they had already got some ground upon the famous town of Mansoul.

Wherefore the King called to him Emanuel his Son; who said, Here am I, my Father. Then said the King, thou knowest, as I do myself, the condition of the town of Mansoul, and what we have purposed, and what thou hast done to redeem it. Come now, therefore, my Son, and prepare thyself for the war, for thou shalt go to my camp at Mansoul. Thou shalt

shalt also there prosper, and prevail, and conquer the town of Mansoul.

Then said the King's Son, Thy law is within my heart. I delight to do thy will. This is the day that I have longed for, and the work that I have waited for all this while. Grant me, therefore, what force thou shalt in thy wisdom think meet, and I will go, and will deliver from Diabolus, and from his power, thy perishing town of Mansoul. My heart has been often pained within me, for the miserable town of Mansoul; but now it is rejoiced, but now it is glad; and with that he leaped over the mountains for joy, saying:

I have not, in my heart, thought any thing too dear for Mansoul; the day of vengeance is in mine heart, for thee my Mansoul; and glad am I, that thou my Father hast made me the captain of their salvation: and I will now begin to plague all those that have been a plague to my town of Mansoul, and will deliver it from their hand.

When the King's Son had said thus to his Father, it presently flew like lightning round about at court; yea, it there became the only talk, what Emanuel was to go to do for the famous town of Mansoul. But you cannot think how the courtiers too were taken with the design of the Prince. Yea, so affected were they with this work, and with the justness of the war, that the highest Lord, and greatest peer of the kingdom, did covet to have commissions under Emanuel, to go to help to recover again to Shaddai the miserable town of Mansoul.

Then was it concluded, that some should go and carry tidings to the camp, that Emanuel was to come to recover Mansoul, and that he would bring along with him so mighty, so impregnable a force, that he could not be resisted. But, Oh! how ready were the high ones at court, to run like lacquies to carry these tidings to the camp that was at Mansoul. Now when the Captains perceived that the King would send Emanuel his son, and that it also delighted the Son to be sent on this errand by the great Shaddai his Father;

*The camp
shouts for
joy when
they hear
the tidings*

they also, to shew how they were pleased at the thoughts of his coming, gave a shout that made the earth rent at the sound thereof; yea, the mountains did answer again by eccho, and Diabolus himself did totter and shake.

For you most know, that though the town of Mansoul itself was not much, if at all concerned with the project, (for, alas for them, they were wofully besotted, for they chiefly regarded their pleasure and their lusts); yet Diabolus their governor was, for he had his spies continually abroad, who brought him intelligence of all things, and they told him what was doing at court against him, and that Emanuel would certainly come with a power to invade him. Nor was there any man at court, nor peer of the Kingdom, that Diabolus so feared, as he feared this Prince. For if you remember, I shewed you before that Diabolus had felt the weight of his hand already. So that since it was he that was to come, this made him the more afraid. Well, you see how I have told you that the King's Son was engaged to come from the court to save Mansoul, and that his Father had made him the Captain of the forces: The time therefore of his setting forth being now expired, he addressed himself for his march, and taketh with him, for his power, five noble captains, and their forces.

*The
Prince
addresses
himself
for his
journey.*

The first was that famous captain, the noble Captain Credence, his were the red colours; and Mr Promise bare them; and for a scutcheon, he had the holy Lamb and golden shield. And he had ten thousand men at his feet.

The second was that famous captain, the Captain Good-hope, his were the blue colours: His standard-bearer was Mr Expectation; and for a scutcheon he had the three golden anchors. And he had ten thousand men at his feet.

The third captain was that valiant captain, the Captain Charity: His standard-bearer was Mr Pitiful, his were the green colours; and for his scutcheon, he had three naked orphans imbracing the bosom. And he had ten thousand men at his feet.

The

The fourth was that gallant commander the Captain Innocent: His standard-bearer was Mr Harmless; his were the white colours, and for his scutcheon he had the three golden doves.

The fifth was the truly loyal and well-beloved captain, the Captain Patience: His standard-bearer was Mr Suffer-long; his were the black colours; and for a scutcheon he had three arrows through the golden heart.

These were Emanuel's captains, these their standard-bearers, their colours, and their scutcheons, and these the men under their command. So as was said, *Faith and Patience* do the brave Prince took his march to go to the town of work.

Manfoul. Captain Credence led the van, and Captain Patience brought up the rear. So the other three with their men made up the main body; the Prince himself riding in his chariot at the head of them.

But when they set out for their march, O how the trumpets sounded, their armour glittered, and how the colours waved in the wind! The Prince's armour was all of gold, and it shone like the sun in the firmament. The captains armour was of proof, and was in appearance like the glittering stars. There were also some from the court that rode reformades, for the love that they had to the King Shaddai, and for the happy deliverance of the town of Manfoul.

Emanuel also, when he had thus set forward to go to recover the town of Manfoul, took with him, at *The Holy Bible* the commandment of his Father, forty four batter- *con-* ing rams, and twelve slings, to whirl stones withal. *taining 66* Every one of these was made of pure gold, and these *books.* they carried with them in the heart and body of their army, all along as they went to Manfoul.

So they marched till they came within less than a league of the town; and there they lay till the first four captains came thither, to acquaint him with matters. Then they took their journey to go to the town of Manfoul, and unto Manfoul they came. But when the old soldiers that were in the camp saw that they had new forces to join with, they again gave such a shout before the walls of the town of Manfoul,

*Mansoul
beleagur
ed round.*

soul, that it put Diabolus into another fright. So they sat down before the town, not now as the other four captains did, to wit, against the gates of Mansoul only, but they invironed it round on every side, and beset it behind and before, that so now let Mansoul look which way it will, it saw force and power lie in siege against it. Besides, there were mounts cast up against it.

The mount Gracious was on the one side, and Mount Justice was on the other: Farther, there were several small banks and advance grounds, as Plain-truth-hill, and No-sin-banks, where many of the slings were placed against the town. Upon Mount Gracious were planted four, and upon Mount Justice were placed as many: and the rest were conveniently placed in several parts round about the town. Five of the best battering rams, that is, of the biggest of them, were placed upon Mount Harken; a mount cast up hard by Ear-gate, with intent to break that open.

*The heart
of Man-
soul begins
to fail.*

Now when the men of the town saw the multitude of the soldiers that were come up against the place, and the rams and slings, and the mounts on which they were planted, together with the glittering of the armour, and the waving of their colours, they were forced to shift, and shift, and again to shift their thoughts; but they hardly changed for thoughts more stout, but rather for thoughts more faint. For though before they thought themselves sufficiently guarded; yet now they began to think, that no man knew what would be their hap or lot.

When the good Prince Emanuel had thus beleaguered Mansoul, in the first place he hangs out the white flag, which he caused to be set up among the golden slings that were planted upon Mount Gracious. And this he did for two reasons: 1. To give notice to Mansoul that he could and would yet be gracious, if they turned to him. 2. And that he might leave them the more without excuse, should he destroy them, they continuing in their rebellion.

So the white flag, with the three golden doves in it,

it, was hanged out for two days together, to give them time and space to consider. But they, as was hinted before, as if they were unconcerned, made no reply to the favourable signal of the Prince.

Then he commanded, and they set the red flag upon that mount called *Mount Justice*. It was the red flag of Captain Judgement, whose scutcheon was the burning fiery furnace. And this also stood waving before them in the wind, for several days together. But look, how they carried it under the white flag, when that was hanged out, so they did also when the red one was: And yet he took no advantage of them.

Then he commanded again that his servants would hang out the black flag of defiance against them, whose scutcheon was the three burning thunder-bolts. But as unconcerned was Mansoul at this, as at those that went before. But when the Prince saw, that neither mercy, nor judgement, nor execution of judgement, would or could come near the heart of Mansoul, he was touched with much compunction, and said, Surely this strange carriage of the town of Man-
Christ lends to know if they would have mercy or justice.
 soul doth rather arise from ignorance of the manner and feats of war, than from a secret defiance of us, and abhorrence of their own lives; or if they know the manner of the war of their own; yet not the rites and ceremonies of the war in which we are concerned, when I make wars upon mine enemy Diabolus.

Therefore he sent to the town of Mansoul, to let them know what he meant by those signs and ceremonies of the flag; and also to know of them which of the things they would chuse, whether grace and mercy, or judgement and the execution of judgement. All this while they kept their gates shut with locks, bolts, and bars, as fast as they could. Their guards also were doubled, and their watch made as strong as they could. Diabolus also did pluck up what heart he could, to encourage the town to make resistance.

The townsmen also made answer to the Prince's messenger,

messenger, in substance, according to that which follows.

*The towns
folks an-
wer.*

“Great Sir, As to what by your messenger you have signified to us, Whether we will accept of your mercy, or fall by your justice? we are bound by the law and custom of this place, and can give you no positive answer. For it is against the law, government, and the prerogative-royal of our King, to make either peace or war, without him. But this we will do, we will petition that our prince will come down to the wall, and there give you such treatment as he shall think fit, and profitable for us.”

When the good Prince Emanuel heard this answer and saw the slavery and bondage of the people, and how much content they were to abide in the chains of the tyrant Diabolus, it grieved him at the heart. And indeed, when at any time he perceived that any were contented under the the slavery of the giant, he would be affected with it.

But to return again to our purpose. After the town had carried this news to Diabolus, and had told him moreover, that the Prince that lay in the leaguer without the wall, waited upon them for an answer, he refused, and huffed as well as he could, but in heart he was afraid.

Then said he, I will go down to the gates myself and give him such an answer as I think fit. So he went down to Mouth-gate, and there addressed himself to speak to Emanuel; (but in such language as the town understood not), the contents whereof were as follow:

*Diabolus
speech to
the Prince.*

“O thou great Emanuel, Lord of all the world, I know thee, that thou art the Son of the great Shad-dai! Wherefore art thou come to torment me, and to cast me out of my possession? This town of Mansoul, as thou very well knowest is mine, and that by a twofold right. 1. It is mine by right of conquest; I won it in the open field. And shall the prey be taken from the mighty, or the lawful captive be delivered? 2. This town of Mansoul is mine also by their subjection. They have opened the gates of their

their town unto me. They have sworn fidelity to me, and have openly chosen me to be their king. They have also given their castle into my hands; yea, they have put the whole strength of Mansoul under me.

Moreover, this town of Mansoul hath disavowed thee; Yea, they have cast thy law, thy name, thy image, and all that is thine, behind their back; and have accepted and set up in their room, my law, my name, my image, and all that ever is mine. Ask else thy captains, and they will tell thee, that Mansoul hath, in answer to all their summonses, shewn love and loyalty to me; but always disdain, despite, contempt, and scorn to thee and thine: Now thou art the just One, and the holy, (and shouldst do no iniquity), depart then, I pray thee therefore from me, and leave me to my just inheritance, peaceably."

This oration was made in the language of Diabolus himself. For although he can, to every man, speak in their own language (else he could not tempt them all as he does); yet he has a language proper to himself, and it is the language of the infernal cave, or black pit.

Wherefore the town of Mansoul (poor hearts) understood him not, nor did they see how he crouched and cringed, while he stood before Emanuel their Prince.

Yea, they all this while took him to be one of that power and force that by no means could be resisted. Wherefore, while he was thus intreating, that he might have yet his residence there, and that Emanuel would not take it from him by force, the inhabitants boasted even of his valour, saying, Who is able to make war with him?

Well, when this pretended king had made an end of what he would say, Emanuel, the golden Prince stood up and spake; the contents of whose words follow:

"Thou deceiving one," said he, "I have, in my Father's name, in mine own name, and on the behalf and for the good of this wretched town of Mansoul, somewhat to say unto thee. Thou pretendest a right

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a

Emanuel's answer.

a lawful right to the deplorable town of Mansoul; when it is most apparent to all my Father's court, that the entrance which thou hast obtained in at the gates of Mansoul, was through thy lies and falsehood. Thou beliedst my Father, and thou beliedst his law, and so deceivedst the people of Mansoul. Thou pretendest that the people have accepted thee for their king, their captain, and right liege-lord; but that also was by the exercise of deceit and guile. Now, if lying, wiliness, sinful craft, and all manner of horrible hypocrisy, will go, in my Father's court, (in which court thou must be tried) for equity and right, then will I confess unto thee, that thou hast made a lawful conquest. But alas! what thief, what tyrant, what devil is there that may not conquer after this sort? But I can make it appear, O Diabolus, that thou, in all thy pretences to a conquest of Mansoul, hast nothing of truth to say. Thinkest thou this to be right, that thou didst put the lie upon my Father, and madest him (to Mansoul) the greatest deluder in the world? And what sayest thou, to thy perverting, knowingly, the right purport and intent of the law? Was it good also that thou madest a prey of the innocency and simplicity of the now miserable town of Mansoul? Yea, thou didst overcome Mansoul, by promising to them happiness in their transgressions against my Father's law, when thou knowest and couldest not but know, hadst thou consulted nothing but thine own experience, that that was the way to undo them. Thou hast also thyself (O thou master of enmity!) of despite defaced my Father's image in Mansoul, and set up thy own in its place, to the great contempt of my Father, the heightening of thy sin, and to the intolerable damage of the perishing town of Mansoul.

Thou hast moreover (as if all these were but little things with thee) not only deluded and undone this place, but by thy lies and fraudulent carriage hast set them against their own deliverance. How hast thou stirred them up against my Father's captains, and made them to fight against those that were sent

of

of him to deliver them from thy bondage! All these things, and very many more, thou hast done against thy light, and in contempt of my Father, and of his law; yea, and with design to bring under his displeasure for ever the miserable town of Mansoul. I am therefore come to avenge the wrong that thou hast done to my Father, and to deal with thee for the blasphemies wherewith thou hast made poor Mansoul blaspheme his name. Yea, upon thy head, thou prince of the infernal cave, will I require it.

As for myself, O Diabolus, I am come against thee by lawful power, and to take by strength of hand this town of Mansoul out of thy burning fingers. For this town of Mansoul is mine, O Diabolus, and that by undoubted right, as all shall see that will diligently search the most ancient and most authentic records; and I will plead my title to it, to the confusion of thy face.

First, For the town of Mansoul, my Father built and did fashion it with his hand. The palace also that is in the midst of that town, he built it for his own delight. This town of Mansoul, therefore, is my Father's, and that by the best of titles: And he that gainsays the truth of this, must lie against his soul.

Secondly, O thou master of the lie, this town of Mansoul is mine.

1. For that I am my Father's heir, his first-born, and the only delight of his heart. I am therefore come up against thee in mine own right, even to recover mine own inheritance out of thine hand.

2. But, further, As I have right and title to Mansoul, by being my Father's heir, so I have also by my Father's donation. His it was, and he gave it me; nor have I at any time offended my Father, that he should take it from me, and give it thee. Nor have I been forced, by playing the bankrupt, to sell, or let to sale to thee, my beloved town of Mansoul. Mansoul is my desire, my delight, and the joy of my heart. But,

3. Mansoul is mine by right of purchase. I have bought it, (O Diabolus), I have bought it to myself.

Now, since it was my Father's, and mine, as I was his heir, and since also I have made it mine by virtue of a great purchase, it followeth, that by all lawful right the town of Mansoul is mine, and that thou art an usurper, a tyrant and traitor, in thy holding possession thereof. Now the cause of my purchasing of it was this; Mansoul had trespassed against my Father; now my Father had said, That in the day that they broke his law they should die. Now it is more possible for heaven and earth to pass away, than for my Father to break his word. Wherefore, when Mansoul had sinned indeed, by hearkening to thy lie, I put in and became a surety to my Father, body for body, and soul for soul, that I would make amends for Mansoul's transgressions; and my Father did accept thereof. So when the time appointed was come, I gave body for body, soul for soul, life for life, blood for blood, and so redeemed my beloved Mansoul.

4. Nor did I do this to the halves; my Father's law and justice, that were both concerned in the threatening upon transgression, are both now satisfied, and very well content that Mansoul should be delivered.

5. Nor am I come out this day against thee, but by commandment of my Father; it was he that said unto me, Go down and deliver Mansoul.

Wherefore be it known unto thee, O thou fountain of deceit, and be it also known to the foolish town of Mansoul, that I am not come against thee this day without my Father.

And now (said the golden-headed Prince), I have a word to the town of Mansoul.—But as soon as mention was made that he had a word to speak to the besotted town of Mansoul, the gates were double guarded, and all men commanded not to give him audience: So he proceeded, and said, "O unhappy town of Mansoul, I cannot but be touched with pity and compassion for thee. Thou hast accepted of Diabolus for thy king, and art become a nurse and minister of Diabolonians against thy Sovereign Lord. Thy gates thou hast opened to him, but hast shut them fast against me; thou hast given him a hearing, but
hast

hast stopped thine ears at my cry; he brought to thee thy destruction, and thou didst receive both him and it; I am come to thee bringing salvation, but thou regardest me not. Besides, thou hast, as with sacrilegious hands, taken thyself, with all that was mine in thee, and hast given all to my foe, and to the greatest enemy my Father has. You have bowed and subjected yourselves to him; you have vowed and sworn yourselves to be his. Poor Mansoul! what shall I do unto thee? Shall I save thee? Shall I destroy thee? What shall I do unto thee? Shall I fall upon thee, and grind thee to powder, or make thee a monument of the richest grace? What shall I do unto thee? Harken, therefore, thou town of Mansoul; hearken to my word, and thou shalt live. I am merciful, Mansoul, and thou shalt find me so. Shut me not out of thy gates.

O Mansoul! neither is my commission, nor inclination, to do thee any hurt; why flyest thou so fast from thy friend, and stickest so close to thine enemy? Indeed I would have thee, because it becomes thee to be sorry for thy sin; but do not despair of life, this great force is not to hurt thee, but to deliver thee from thy bondage, and to reduce thee to thy obedience.

My commission indeed is to make a war upon Diabolus thy King, and upon all Diabolonians with him; for he is the strong man armed that keeps the house, and I will have him out; his spoils I must divide, his armour I must take from him, his hold I must cast him out of, and make it an habitation for myself. And this, O Mansoul, shall Diabolus know, when he shall be made to follow me in chains, and when Mansoul shall rejoice to see it so.

I could, would I now put forth my might, cause, that forthwith he should leave you and depart; but I have it in my heart so to deal with him, as that the justice of the war that I shall make upon him may be seen and acknowledged by all. He hath taken Mansoul by fraud, and keeps it by violence and deceit, and I will make him bare and naked in the eyes of all observers.

All

All my words are true, I am mighty to save, and will deliver my Mansoul out of his hand." This speech was intended chiefly for Mansoul, but Mansoul would not have the hearing of it. They shut up Ear-gate, they barricadoed it up, they kept it locked, and bolted; they set a guard thereat, and commanded that no Mansoulionian should go out to him, nor that any from the camp should be admitted into the town: All this they did, so horribly had Diabolus enchanted them to do, and seek to do for him, against their rightful Lord and Prince; wherefore no man, nor voice, nor sound of man that belonged to the glorious host, was to come into the town.

Emanuel prepares to make war upon Mansoul. So when Emanuel saw that Mansoul was thus involved in sin, he calls his army together, since now also his words were despised, and gave out a commandment throughout all his host to be ready against the time appointed. Now, forasmuch as there was no way lawfully to take the town of Mansoul, but to get in by the gates, and at Ear-gate as the chief, therefore he commanded his captains and commanders to bring their rams, their slings, and their men, and to place them at Eye-gate and Ear-gate, in order to his taking the town.

Diabolus propounds conditions of peace.

When Emanuel had put all things in a readiness to give Diabolus battle, he sent again to know of the town of Mansoul, if in a peaceable manner they would yield themselves, or whether they were yet resolved to put him to try the utmost extremity: Then they, together with Diabolus their king, called a counsel of war, and resolved upon certain propositions that should be offered to Emanuel, if he will accept thereof; so they agreed; and then the next was, who should be sent on this errand. Now there was in the town of Mansoul, an old man, a Diabolonian, and his name was Mr *Loth-to-sloop*, a stiff man in his way, and a great doer for Diabolus: him therefore they sent, and put into his mouth what he should say. So he went and came to the camp to Emanuel; and when he was come, a time was appointed to give

give him audience. So at the time he came, and after a Diabolonian ceremony or two, he thus began, and said, "Great Sir, that it may be known unto all men how good-natured a prince my master is, he hath sent me to tell your Lordship, that he is very willing, rather than go to war, to deliver up into your hands one half of the town of Mansoul. I am therefore to know if your Mightiness will accept of this proposition."

Then said Emanuel, "The whole is mine by gift and purchase, wherefore I will never lose one half."

Then said Mr Loth-to-stoop, "Sir, my master hath said, that he will be content that you shall be the nominal and titular Lord of all, if he may possess but a part."

Then Emanuel answered, "The whole is mine really, not in name and word only; wherefore I will be the sole Lord and possessor of all, or of none at all of Mansoul."

Then Mr Looth-to-stoop said again, "Sir, behold the condescension of my master! He says that he will be content, if he may but have assigned to him some place in Mansoul as a place to live privately in, and you shall be Lord of all the rest."

Then said the golden Prince, "All that the Father giveth me, shall come to me; and of all that he hath given me I will lose nothing, no, not a hoof, nor a hair. I will not therefore grant him, no not the least corner in Mansoul to dwell in, I will have all to myself."

Then Loth-to-stoop said again, "But, Sir, suppose that my Lord should resign the whole town to you, only with this proviso, that he sometimes, when he comes into this country, may, for old acquaintance-sake, be entertained as a way-faring man for two-days, or ten days, or a month, or so; may not then this small matter be granted?"

Then said Emanuel, "No: He came as a way-faring man to David, nor did he stay long with him, and yet it had like to have cost David his soul. I will not consent that he ever should have any harbour more there."

Then

Then said Mr Loth-to-stoop, "Sir, you seem to be very hard: Suppose my master should yield up all that your Lordship hath said, provided that his friends and kindred in Mansoul may have liberty to trade in the town, and to enjoy their present dwellings; may not that be granted, Sir?"

Then said Emanuel, "No; that is contrary to my Father's will; for all, and all manner of Diabolonians that now are, or that at any time shall be found in Mansoul, shall not only lose their lands and liberties, but also their lives."

Then said Mr Loth-to-stoop again, "But, Sir, may not my master, and great lord, by letters, by passengers, by accidental opportunities, and the like, maintain, if he shall deliver up all unto thee, some kind of old friendship with Mansoul?"

Emanuel answered, "No, by no means; forasmuch as any such fellowship, intimacy, or acquaintance, in what way, sort, or mode soever maintained, will tend to the corrupting of Mansoul, the alienating of their affections from me, and the endangering of their peace with my Father."

Mr Loth-to-stoop yet added further, saying, "But, great Sir, since my master hath many friends, and those that are dear to him in Mansoul, may he not, if he shall depart from them, even of his bounty and good nature, bestow upon them, as he sees fit, some tokens of his love and kindness, that he had for them, to the end that Mansoul, when he is gone, may look upon such tokens of kindness once received from their old friend, and remember him who was once their king, and the merry times that they sometimes enjoyed one with another, while he and they lived in peace together?"

Then said Emanuel, "No; for if Mansoul come to be mine, I shall not admit of, nor consent that there should be the least scrap, shred, or dust of Diabolus left behind, as tokens or gifts bestowed upon any in Mansoul, thereby to call to remembrance the horrible communion that was betwixt them and him."

Well,

Well, Sir, said Mr Loth-to-stoop, " I have one thing more to propound, and then I am got to the end of my commission: Suppose that when my master is gone from Mansoul, any that yet shall live in the town, should have such business of high concerns to do, that if they be neglected, the party shall be undone; and suppose, Sir, that no body can help in that case so well as my master and lord; may not now my master be sent for upon so urgent an occasion as this? Or if he may not be admitted into the town, may not he and the person concerned, meet in some of the villages near Mansoul, and there lay their heads together, and there consult of matters?"

This was the last of those ensnaring propositions that Mr Loth-to-stoop had to propound to Emanuel on behalf of his master Diabolus; but Emanuel would not grant it; for he said, There can be no case, or thing, or matter, fall out in Mansoul, when thy master shall be gone, that may not be salved by my Father; besides, it will be a great disparagement to my Father's wisdom and skill, to admit any from Mansoul to go out to Diabolus for advice, when they are bid before, in every thing by prayer and supplication to let their request be made known to my Father. Further, this, should it be granted, would be to grant that a door should be set open for Diabolus and the Diabolonians in Mansoul, to hatch and plot and bring to pass treasonable designs, to the grief of my Father and me, and to the utter destruction of Mansoul.

When Mr Loth-to-stoop had heard this answer, he took his leave of Emanuel, and departed, saying, that he would do word to his master concerning this whole affair. So he departed and came to Diabolus to Mansoul, and told him the whole of the matter, and how Emanuel would not admit, no not by any means, that he, when he was once gone out, should for ever have any thing more to do, either in or with any that are of the town of Mansoul. When Mansoul and Diabolus had heard this relation of things, they with one consent concluded to use their best endea-

*A speech
of old Ill-
pause to
the camp*

*Preparati-
ons to the
battle.*

vour to keep Emanuel out of Mansoul, and sent old Ill-pause, of whom you have heard before, to tell the prince and his captains so. So the old gentleman came up to the top of Ear-gate, and called to the camp for a hearing; who when they gave audience, he said, I have in commandment from my high Lord to bid you to tell it to your Prince Emanuel, That Mansoul and their king are resolved to stand and fall together, and that it is in vain for your Prince to think of ever having of Mansoul in his hand, unless he can take it by force. So some went and told to Emanuel what old Ill-pause, a Diabolonian in Mansoul, had said. Then said the Prince, I must try the power of my sword, for I will not (for all the rebellions and repulses that Mansoul has made against me) raise my siege and depart, but will assuredly take my Mansoul, and deliver it from the hand of her enemy. And with that he gave out a commandment, that Captain Boanerges, Captain Conviction, Captain Judgement, and Captain Execution, should forthwith march up to Ear-gate, with trumpets sounding, colours flying, and with shouting for the battle. Also he would that Captain Credence should join himself with them. Emanuel moreover gave orders, that Captain Goodhope and Captain Charity should draw themselves up before Eye gate. He bid also that the rest of his captains, and their men, should place themselves for the best of their advantage against the enemy, round about the town; and all was done as he had commanded. Then he bid that the word should be given forth, and the word was at that time *Emanuel*. Then was an alarm sounded, and the battering rams were played, and the slings did whirl stones into the town again; and thus the battle began. Now Diabolus himself did manage the townsmen in the war, and that at every gate; wherefore their resistance was the more forcible, hellish, and offensive to Emanuel. Thus was the good Prince engaged and entertained by Diabolus in Mansoul for several days together. And a sight worth seeing it was, to behold how the captains of Shaddai behaved themselves in this war.

And

And first for Captain Boanerges (not to undervalue the rest) he made three most fierce assaults, one after another, upon Ear-gate, to the shaking of the posts thereof. Captain Conviction, he also made up as fast with Boanerges as possibly he could, and both discerning that the gate began to yield, they commanded that the rams should still be played against it. Now Captain Conviction going up very near to the gate, was with very great force driven back, and received three wounds in the mouth. And those that rode Reformades, they went about to encourage the captains.

Boanerges plays the man.

Conviction wounded.

Angels.

For the valour of the two captains made mention of before, the Prince sent for them to his pavilion, and commanded that a while they should rest themselves, and that with somewhat they should be refreshed. Care was also taken for Captain Conviction, that he should be healed of his wounds: The Prince also gave to each of them a chain of gold, and bid them yet be of good courage.

Nor did Captain Goodhope, nor Captain Charity come behind in this most desperate fight, for they so well did behave themselves at Eye-gate, that they had almost broken it quite open. These also had a reward from their Prince, as also had the rest of the captains, because they did valiantly round about the town.

Good-hope and Charity pay the man at Eye gate.

In this engagement several of the officers of Diabolus were slain, and some of the townsmen wounded. For the officers there was one Captain Boasting slain. This Boasting thought that no body could have shaken the posts of Ear-gate, nor have shaken the heart of Diabolus. Next to him there was one Captain Secure slain; this Secure used to say, That the blind and lame in Mansoul were able to keep the gates of the town against Emanuel's army. This Captain Secure did Captain Conviction cleave down the head with a two-handed sword, when he received himself three wounds in his mouth.

Besides these, there was one Captain Bragman, a very desperate fellow, and he was captain over a band

of those that threw fire-brands, arrows, and death; he also received by the hand of Captain Goodhope at Eye-gate, a mortal wound in the breast.

There was moreover one Mr Feeling, but he was no captain, but a great stickler to encourage Mansoul to rebellion; he received a wound in the eye by the hand of one of Boanerges soldiers, and had by the captain himself been slain, but that he made a sudden retreat.

*Willbewill
hurt.*

But I never saw Will-bewill so daunted in all my life; he was not able to do as he was wont, and some say that he also received a wound in the leg, and that some of the men in the Prince's army have certainly seen him limp, as he afterwards walked on the wall.

I shall not give you a particular account of the names of the soldiers that were slain in the town, for many were maimed, and wounded, and slain; for when they saw that the posts of Ear-gate did shake, and Eye-gate was well nigh broken open; and also that their captains were slain; this took away the hearts of many of the Diabolonians; they fell also by the force of the shot that were sent by the golden slings into the midst of the town of Mansoul.

Of the townsmen, there was one Love-no-good, he was a townsman, but a Diabolonian, he also received his mortal wound in Mansoul, but he died not very soon.

Mr Ill-pause also, who was the man that came along with Diabolus when at first he attempted the taking of Mansoul, he also received a grievous wound in the head, some say that his brain-pan was cracked; this I have taken notice of, that he was never after this able to do that mischief to Mansoul, as he had done in times past. Also old Prejudice and Mr Anything fled.

*The white
flag hung
out again.*

Now when the battle was over, the Prince commanded that yet once more the white flag should be set upon Mount Gracious, in sight of the town of Mansoul; to shew that yet Emanuel had grace for the wretched town of Mansoul.

When Diabolus saw the white flag hanged out again,

gain, and knowing that it was not for him, but Mansoul; he cast in his mind to play another prank, to wit, to see if Emanuel would raise his siege and be gone, upon a promise of reformation. So he comes down to the gate one evening, a good while after the sun was gone down, and calls to speak with Emanuel, who presently came down to the gate, and Diabolus said unto him:

*Diabolus's
speech to
Emanuel.*

“Forasmuch as thou makest it appear by thy white flag, that thou art wholly given to peace and quiet; I thought meet to acquaint thee, that we are ready to accept thereof, upon terms which thou mayest admit.

I know that thou art given to devotion, and that holiness pleases thee; yea, that thy great end in making war upon Mansoul, is, that it may be an holy habitation. Well, draw off thy forces from the town, and I will bend Mansoul to thy bow.

First, I will lay down all acts of hostility against thee, and will be willing to become thy deputy, and will, as I have formerly been against thee, now serve thee in the town of Mansoul. And more particularly,

1. I will persuade Mansoul to receive thee for their Lord, and I know, that they will do it the sooner, when they shall understand that I am thy deputy.

2. I will shew them wherein they have erred, and that transgression stands in the way to life.

3. I will shew them the holy law unto which they must conform, even that which they have broken.

4. I will press upon them the necessity of a reformation, according to thy law.

5. And moreover, that none of these things may fail, I myself, at my own proper cost and charge, will set up and maintain a sufficient ministry, besides lecturers, in Mansoul.

6. Thou shalt receive as a token of our subjection to thee, continually year by year, what thou shalt think fit to lay and levy upon us, in token of our subjection to thee.”

Then said Emanuel to him, “O full of deceit, how moveable are thy ways! How often hast thou changed and rechanged, if so be thou mightst still keep possession
The answer.

possession of my Mansoul, though, as has been plainly declared before, I am the right heir thereof! Often hast thou made thy proposals already, nor is this last a whit better than they. And failing to deceive when thou shewedst thyself in thy black, thou hast now transformed thyself into an angel of light, and wouldst, to deceive, be now as a minister of righteousness.

But know thou, O Diabolus, that nothing must be regarded that thou canst propound, for nothing is done by thee but to deceive; thou neither hast conscience to God, nor love to the town of Mansoul; whence then should these thy sayings arise, but from sinful craft and deceit? He that can of list and will propound what he pleases, and that wherewith he may destroy them that believe him, is to be abandoned, with all that he shall say. But if righteousness be such a beauty-spot in thine eyes now, how is it that wickedness was so closely stuck to by thee before? But this is by the by.

Thou talkest now of a reformation in Mansoul, and that thou thyself, if I will please, will be at the head of that reformation, all the while knowing, that the greatest proficiency that man can make in the law, and the righteousness thereof, will amount to no more for the taking away of the curse from Mansoul, than just nothing at all, for a law being broken by Mansoul, that had before, upon a supposition of the breach thereof, a curse pronounced against him for it of God, can never, by his obeying of the law, deliver himself therefrom, (to say nothing of what a reformation is like to be set up in Mansoul, when the devil is become the corrector of vice). Thou knowest that all that thou hast now said in this matter is nothing but guile and deceit, and is as it was the first, so it is the last card that thou hast to play. Many there be that do soon discern thee when thou shewest them thy cloven foot; but in thy white, thy light, and in thy transformation, thou art seen but of a few. But thou shalt not do thus with my Mansoul, O Diabolus, for I do still love my Mansoul.

Besides,

Besides, I am not come to put Mansoul upon works to live thereby, (should I do so, I should be like unto thee), but I am come, that by me, and by what I have and shall do for Mansoul, they may to my Father be reconciled, though by their sin they have provoked him to anger, and though by the law they cannot obtain mercy.

Thou talkest of subjecting of this town to good, when none desireth it at thy hands. I am sent by my Father to possess it myself, and to guide it by the skillfulness of my hands into such a conformity to him as shall be pleasing in his sight. I will therefore possess it myself. I will dispossess and cast thee out. I will set up mine own standard in the midst of them; I will also govern them by new laws, new officers, new motives, and new ways; Yea, I will pull down this town, and build it again, and it shall be as though it had not been, and it shall then be the glory of the whole universe.

When Diabolus heard this, and perceived that he was discovered in all his deceits, he was confounded, and utterly put to a nonplus; but having in himself the fountain of iniquity, rage, and malice, against both Shaddai and his Son, and the beloved town of Mansoul, what doth he, but strengthen himself what he could to give fresh battle to the Noble Prince Emanuel? So then, now we must have another fight before the town of Mansoul is taken. Come up then to the mountains, you that love to see military actions, and behold by both sides how the fatal blow is given; while one seeks to hold, and the other seeks to make himself master of the famous town of Mansoul.

Diabolus therefore having withdrawn himself from the wall to his force that was in the heart of the town of Mansoul, Emanuel also returned to the camp, and both of them, after their divers ways, put themselves into a posture fit to bid battle one to another.

Diabolus, as filled with despair of retaining in his hands the famous town of Mansoul, resolved to do what mischief he could (if indeed he could do any) to

*Diabolus
confounded*

*Diabolus
despair of
holding of
Mansoul.*

to the army of the Prince, and to the famous town of Mansoul, (for alas! it was not the happiness of the silly town of Mansoul that was designed by Diabolus, but the utter ruin and overthrow thereof), as now is enough in view. Wherefore he commands his officers, that they should then, when they see that they could hold the town no longer, do it what harm and mischief they could, renting and tearing of men, women and children. For, said he, we had better quite demolish the place, and leave it like a ruinous heap, than so leave it that it may be an habitation for Emanuel.

Emanuel again, knowing that the next battle would issue in his being made master of the place, gave out a royal commandment to all his officers, high captains, and men of war, to be sure to shew themselves men of war against Diabolus, and all Diabolonians; but favourable, merciful, and meek, to all the old inhabitants of Mansoul. Bend therefore, said the Noble Prince, the hottest front of the battle against Diabolus and his men.

*The battle
joined, and
they fight
on both
sides fier-
cely.*

So the day being come, the command was given, and the Prince's men did bravely stand to their arms, and did, as before, bend their main force against Ear-gate and Eye-gate. The word was then, *Mansoul is won.* So they made their assault upon the town. Diabolus, also, as fast as he could, with the main of his power, made resistance from within, and his high lords and chief captains for a time fought very cruelly against the Prince's army.

*Ear-gate
broken
open.*

But after three or four notable charges by the Prince and his noble captains, Ear-gate was broken open, and the bars and bolts wherewith it was used to be fast shut up against the Prince, was broken into a thousand pieces. Then did the Prince's trumpets sound, the captains shout, the town shake, and Diabolus retreat to his hold. Well, when the Prince's forces had broken open the gate, himself came up, and did set his throne in it; also he set his standard thereby, upon a mount that before by his men was cast up to place the mighty slings thereon. The
mount

mount was called *Mount Hear-well*; there therefore the Prince abode, to wit, hard by the going in at the gate. He commanded also that the golden slings, should yet be played upon the town, especially against the castle, because for shelter thither was Diabolus retreated. Now from Ear-gate the street was streight, even to the house of Mr Recorder that so was before Diabolus took the town, and hard by his house stood the castle, which Diabolus for a long time had made his irksome den. The captains therefore did quickly clear that street by the use of their slings, so that way was made up to the heart of the town. Then did the Prince command that Captain Boanerges, Captain Conviction, and Captain Judgement, should forthwith march up the town to the old gentleman's gate. Then did the captains in most warlike manner enter into the town of Mansoul, and marching in with flying colours, they came up to the Recorder's house, (and that was almost as strong as was the castle). Battering rams they took also with them, to plant against the castle gates. When they were come to the house of Mr Conscience, they knocked and demanded entrance. Now the old gentleman, not knowing as yet fully their design, kept his gates shut all the time of this fight. Wherefore Boanerges demanded entrance at his gates, and no man making answer, he gave it one stroke with the head of a ram, and this made the old gentleman shake, and his house to tremble and totter. Then came Mr Recorder down to the gate, and, as he could, with quivering lips, he asked, Who was there? Boanerges answered, We are the captains and commanders of the great Shaddai, and of the blessed Emanuel his Son, and we demand possession of your house for the use of our noble Prince. And with that the battering ram gave the gate another shake; this made the old gentleman tremble the more, yet he durst not but open the gate: then the King's forces marched in, namely, the three brave captains mentioned before. Now the Recorder's house was a place of much convenience for Emanuel, not only because it was near to the

*The office
of Conscience when
he is a-
wakened.*

castle, and strong, but also because it was large, and fronted the castle, the den where now Diabolus was: for he was now afraid to come out of his hold. As for Mr Recorder, the captains carried it very reservedly to him; as yet he knew nothing of the great designs of Emanuel: so that he did not know what judgement to make, nor what would be the end of such thundering beginnings. It was also presently noised in the town, how the Recorder's house was possessed, his rooms taken up, and his palace made the seat of the war; and no sooner was it noised abroad, but they took the alarm as warmly, and gave it out to others of his friends, (and you know as a snow ball loses nothing by rolling), so in little time the whole town was possessed, that they must expect nothing from the Prince but destruction; and the ground of the business was this: The Recorder was afraid, the Recorder trembled, and the captains carried it strangely to the Recorder. So many came to see, but when they with their own eyes did behold the captains in the palace, and their battering rams ever playing at the castle-gates to beat them down, they were riveted in their fears, and it made them all in amaze: And, as I said, the man of the house would increase all this; for whoever came to him, or discoursed with him, nothing would he talk of, tell them, or hear, but that death and destruction now attended Mansoul.

For (quoth the old gentleman) you are all of you sensible that we all have been traitors to that once despised, but now famously victorious and glorious Prince Emanuel. For he now, as you see, doth not only lie in close siege about us, but hath forced his entrance in at our gates: moreover Diabolus flees before him, and he hath, as you behold, made of my house a garrison against the castle where he is. I, for my part, have transgressed greatly, (and he that is clean it is well for him.) But, I say, I have transgressed greatly in keeping of silence when I should have spoken and in perverting of justice when I should have executed the same. True, I have suffered something

at

at the hand of Diabolus, for taking part with the laws of King Shaddai; but that, alas! what will that do? Will that make compensation for the rebellions and treasons that I have done, and have suffered without gain-saying, to be committed in the town of Mansoul? O I tremble to think, what will be the end of this so dreadful and so ireful a beginning!

Now while these brave captains were thus busy in the house of the old Recorder, Captain Execution was as busy in other parts of the town, in securing the back-streets, and the walls. He also hunted the Lord Will-bewill sorely, he suffered him not to rest in any corner. He pursued him so hard, that he drove his men from him, and made him glad to thrust his head into a hole. Also this mighty warrior did cut three of the Lord Will-bewill's officer's down to the ground; one was old Mr Prejudice, he that had his crown cracked in the mutiny; this man was made by Lord Will-bewill keeper of Ear-gate, and fell by the hand of Captain Execution. There was also one Mr Backward to-all-but-naught, and he also was one of Lord Will-bewill's officers, and was the captain of the two guns that once were mounted on the top of Ear-gate; he also was cut down to the ground by the hands of Captain Execution. Besides these two there was another, a third, and his name was *Captain Treacherous*, a vile man this was, but one that Will-bewill did put a great deal of confidence in; but him also did this Captain Execution cut down to the ground with the rest.

*The brave
Exploits of
the Cap-
tain Exe-
cution.*

He also made a very great slaughter among my Lord Will-bewill's foldiers, killing many that were stout and sturdy, and wounding of many that for Diabolus were nimble and active. But all these were Diabolonians, there was not a man, a native of Mansoul hurt.

Other feats of war were also likewise performed by other of the captains, as at Eye-gate, where Captain Good-hope and Captain Charity had a charge, was great execution done; for the Captain Good-hope with his own hand, slew one Captain Blindfold, the

keeper of that gate; this Blindfold was captain of a thousand men, and they were they that fought with mauls; he also pursued his men, slew many, and wounded more, and made the rest hide their heads in corners.

There was also at that gate Mr Ill-pause, of whom you have heard before; he was an old man, and had a beard that reached down to his girdle; the same was he that was orator to Diabolus, he did much mischief in the town of Mansoul, and fell by the hand of Captain Good-hope.

What shall I say, the Diabolonians in these days lay dead in every corner, though too many yet alive in Mansoul.

*The old
townsmen
meet and
consult.*

Now the old Recorder, and my Lord Understand-
ing, with some others of the chief of the town, to wit, such as knew they must stand and fall with the famous town of Mansoul, came together upon a day; and after consultation had, did jointly agree to draw up a petition, and to send it to Emanuel, now while he sat in the gate of Mansoul. So they drew up their petition to Emanuel, the contents whereof were this, That they, the old inhabitants of the now deplorable town of Mansoul, confessed their sin, and were sorry that they had offended his princely Majesty, and prayed, that he would spare their lives.

Upon this petition he gave no answer at all, and that did trouble them yet so much the more. Now all this while the captains that were in the Recorder's house were playing with the battering rams at the gates of the castle to beat them down. So after some time, labour and travail, the gate of the castle that was called *Impregnable* was beaten open, and broken into several splinters; and so a way made to go up to the hold in which Diabolus had hid himself. Then was tidings sent down to Ear-gate, for Emanuel still abode there, to let him know that a way was made in at the gates of the castle of Mansoul. But, oh! how the trumpets at the tidings sounded throughout the Prince's camp, for that now the war was so near an end, and Mansoul itself of being set free.

Then

Then the Prince arose from the place where he was, and took with him such of his men of war as were fittest for that expedition, and marched up the street of Mansoul to the old Recorder's house. *Emanuel marches into Mansoul.*

Now the Prince himself was clad all in armour of gold, and so he marched up the town with his standard born before him; but he kept his countenance much reserved all the way as he went, so that the people could not tell how to gather to themselves love or hatred by his looks. Now as he marched up the street, the towns-folk came out at every door to see, and could not but be taken with his person, and the glory thereof, but wondered at the reservedness of his countenance; for as yet he spake more to them by his actions and works, than he did by words or smiles. But also poor Mansoul, (as in such cases all are apt to do), they interpreted the carriage of Emanuel to them, as did Joseph's brethren his to them, even all the quite contrary way: for, thought they, if Emanuel loved us, he would shew it to us by word or carriage, but none of these he doth, therefore Emanuel hates us. Now if Emanuel hates us, then Mansoul shall be slain, then Mansoul shall become a dunghill. They knew that they had transgressed his Father's law, and that against him they had been in with Diabolus his enemy. They also knew that the Prince Emanuel knew all this; for they were convinced that he was an angel of God, to know all things that are done in the earth. And this made them think that their condition was miserable, and that the good Prince would make them desolate.

And, thought they, what time so fit to do this in as now, when he has the bridle of Mansoul in his hand. And this I took special notice of that the inhabitants (notwithstanding all this) could not, no, they could not, when they see him march through the town, but cringe, bow, bend, and were ready to lick the dust of his feet. They also wished a thousand times over, that he would become their prince and captain, and would become their protection. They would also one to another talk of the comeliness of his

his person, and how much for glory and valour he outstripped the great ones of the world. But, poor hearts, as to themselves, their thoughts would change and go upon all manner of extremes; yea, through the working of them backward and forward, Mansoul became as a ball tossed, and as a rolling thing before the whirlwind.

Now when he was come to the castle-gates, he commanded Diabolus to appear, and to surrender himself into his hands. But, oh! how loth was the beast to appear! How he stuck at it! How he shrunk! How he cringed! Yet out he came to the Prince. Then Emanuel commanded, and they took Diabolus and bound him fast in chains, the better to reserve him to the judgement that he had appointed for him: But Diabolus stood up to intreat for himself, that Emanuel would not send him into the deep, but suffer him to depart out of Mansoul in peace.

When Emanuel had taken him, and bound him *He is taken in chains, he led him into the market-place, and there and bound before Mansoul, stripped him of his armour in which in chains. he boasted so much before.* This now was one of the acts of triumph of Emanuel over his enemy; and all the while that the giant was stripping, the trumpets of the golden Prince did sound again; the captains also shouted, and the soldiers did sing for joy. Then was Mansoul called upon to behold the beginning of Emanuel's triumph over him in whom they so much had trusted, and of whom they so much had boasted in the days when he had flattered them.

Thus having made Diabolus naked in the eyes of Mansoul, and before the commanders of the Prince; in the next place he commands, that Diabolus should be bound with chains to his chariot-wheels. Then leaving off some of his forces, to wit, Captain Boanerges, and Captain Conviction, as a guard for the castle-gates, that resistance might be made on his behalf, (if any that heretofore followed Diabolus should make an attempt to possess it), he did ride in triumph over him quite through the town of Mansoul

soul, and so out at and before the gate called *Eye-gate*, to the plain where his camp did lie.

But you cannot think, unless you had been there, (as I was); what a shout there was in Emanuel's camp when they saw the tyrant bound by the hand of their noble Prince, and tied to his chariot-wheels!

And they said, He hath led captivity captive; he hath spoiled principalities and powers; Diabolus is subjected to the power of his sword, and made the objects of all derision.

Those also that rode Reformades, and that came down to see the battle, they shouted with that greatness of voice, and sung with such melodious notes, that they caused them that dwell in the highest orbs to open their windows, put out their heads, and look down to see the cause of that glory.

The townsmen also, so many of them as saw this sight, were, as it were, while they looked, betwixt the earth and the heavens. True, they could not tell what would be the issue of things as to them, *The men of Mansoul taken with Emanuel.* but all things were done in such excellent methods, and I cannot tell how, but things in the management of them seemed to cast a smile towards the town, so that their eyes, their heads, their hearts, and their minds, and all that they had, were taken and held, while they observed Emanuel's order.

So when the brave Prince had finished this part of his triumph over Diabolus his foe, he turned him up in the midst of his contempt and shame, having given him a charge no more to be a possessor of Mansoul. Then went he from Emanuel, and out of the midst of his camp, to inherit the parched places in a salt land, seeking rest but finding none.

Now Captain Boanerges, and Captain Conviction, were both of them men of very great majesty, their faces were like the faces of lions, and their words like the roaring of the sea; and they still quartered in Mr Conscience's house, of whom mention was made before. When therefore the high and mighty Prince had thus far finished his triumph over Diabolus, the townsmen had more leisure to view and to behold the actions

actions of these noble captains. But the captains carried it with that terror and dread in all that they did, (and you may be sure that they had private instructions so to do), that they kept the town under continual heart-aking, and caused (in their apprehension) the well-being of Mansoul for the future, to hang in doubt before them, so that (for some considerable time) they neither knew what rest, or ease, or peace, or hope, meant.

Nor did the Prince himself, as yet, abide in the town of Mansoul, but in his royal pavilion in the camp, and in the midst of his Fathar's forces. So at a time convenient, he sent special orders to Captain Boanerges to summons Mansoul, the whole of the townsmen, into the castle-yard, and then and there before their faces, to take my Lord Understanding, Mr Conscience, and that notable one the Lord Will-bewill, and put them all three in ward, and that they should set a strong guard upon them there, until his pleasure concerning them were further known. The which orders, when the captains had put them in execution, made no small addition to the fears of the town of Mansoul; for now, to their thinking, were their former fears of the ruin of Mansoul confirmed. Now, what death they should die, and how long they should be in dying, was that which most perplexed their heads and hearts; yea, they were afraid that Emanuel would command them all into the deep, the place that the prince Diabolus was afraid of; for they knew that they had deserved it: also to die by the sword, in the face of the town, and in the open way of disgrace, from the hand of so good and so holy a Prince, that too troubled them sore. The town was also greatly troubled for the men that were committed to ward, for that they were their stay and their guide and for that they believed, that if those men were cut off, their execution would be but the beginning of the ruin of the town of Mansoul. Wherefore, what do they, but, together with the men in prison, draw up a petition to the Prince, and sent it to Emanuel by the hand of Mr Would-live. So he went and came to the

*Mansoul
greatly distressed.*

*They send
a petition
to Emanuel.*

the Prince's quarters, and presented the petition; the sum of which was this:

"Great and wonderful potentate, victor over Diabolus, and conqueror of the town of Mansoul: We the miserable inhabitants of that most woful corporation, do humbly beg that we may find favour in thy sight, and remember not against us former transgressions, nor yet the sins of the chief of our town, but spare us according to the greatness of thy mercy, and let us not die, but live in thy sight; so shall we be willing to be thy servants, and if thou shalt think fit, to gather our meat under thy table. Amen."

So the petitioner went, as was said, with this petition to the Prince, and the Prince took it at his hand, but sent him away with silence. This still afflicted the town of Mansoul; but yet considering, that now they must either petition or die, for now they could not do any thing else, therefore they consulted again, and sent another petition, and this petition was much after the form and method of the former.

But when the petition was drawn up, by whom should they send it, was the next question; for they would not send this by him by whom they sent the first, (for they thought that the Prince had taken some offence at the manner of his deportment before him), so they attempted to make Captain Conviction their messenger with it; but he said, That he neither durst nor would petition Emanuel for traitors; nor be to the Prince an advocate for rebels. Yet withal, said he, our Prince is good, and you may adventure to send it by the hand of one of your town, provided he went with a rope about his head, and pleaded nothing but mercy.

They petition again.

Well, they made through fear their delays as long as they could, and longer than delays were good; but fearing at last the dangerousness of them, they thought, but with many a fainting in their minds, to send their petition by Mr Desires-awake; so they sent for Mr Desires-awake; now he dwelt in a very mean cottage in Mansoul, and he came at his neighbours

O

request

request. So they told him what they had done, and what they would do concerning petitioning, and that they did desire of him that he would go therewith to the Prince.

Mr Desires-awake goes with the petition to the Prince.

His entertainment.

Then said Mr Desires-awake, Why should not I do the best I can to save so famous a town as Mansoul from deserved destruction? They therefore delivered the petition to him, and told him how he must address himself to the Prince, and wished him ten thousand good speeds. So he comes to the Prince's pavilion, as the first, and asked to speak with his Majesty; so word was carried to Emanuel, and the Prince came out to the man. When Mr Desires-awake saw the Prince, he fell flat with his face to the ground, and cried out, O that Mansoul might live before thee! and with that he presented the petition. The which when the Prince had read, he turned away for a while and wept, but refraining himself, he turned again to the man, (who all this while lay crying at his feet as at the first), and said to him, Go thy way to thy place, and I will consider of thy requests.

Now you may think that they of Mansoul that had sent him, what with guilt, and what with fear, lest their petition should be rejected, could not but look with many a long look, and that too with strange workings of heart, to see what would become of their petition: At last they saw their messenger coming back; so when he was come, they asked him how he fared? what Emanuel said? and what was become of the petition? But he told them that he would be silent till he came to the prison to my Lord Mayor, my Lord Will-bewill, and Mr Recorder. So he went forwards towards the prison-house, where the men of Mansoul lay bound. But oh! what a multitude flocked after to hear what the messenger said. So when he was come and had shewn himself at the grate of the prison, my Lord Mayor himself looked as white as a clout, the Recorder also did quake: but they asked and said, Come, good Sir, what did the great Prince say to you? Then said Mr Desires-awake, when I came to my Lord's pavilion, I called, and he

came

came forth; so I fell prostrate at his feet, and delivered to him my petition, (for the greatness of his person, and the glory of his countenance would not suffer me to stand upon my legs). Now as he received the petition, I cried, O that Mansoul might live before thee! So when for a while he had looked thereon, he turned him about and said to his servant, Go thy way to thy place again, and I will consider of thy requests. The messenger added moreover, and said, The Prince to whom you sent me, is such a one for beauty and glory, that who so sees him, must both love and fear him: I, for my part, can do no less; but I know not what will be the end of these things. At this answer they were all at a stand; both they in prison, and they that followed the messenger thither to hear the news; nor knew they what, or what manner of interpretation to put upon what the Prince had said. Now, when the prison was cleared of the throng, the prisoners among themselves began to comment upon Emanuel's words. My Lord Mayor said, That the answer did not look with a rugged face; but Will-bewill said, It betokened evil; and the Recorder, That it was a messenger of death. Now, they that were left, and that stood behind, and so could not so well hear what the prisoners said, some of them caught hold of one piece of a sentence, and some on a bit of another; some took hold of what the messenger said, and some of the prisoners judgment thereon; so none had the right understanding of things; but you cannot imagine what work these people made, and what a confusion there was in Mansoul now.

*Mansoul
confound-
ed at the
answer.*

For presently they that had heard what was said, flew about the town; one crying one thing, and another the quite contrary, and both were sure enough they told true; for they did hear, they said, with their ears what was said, and therefore could not be deceived. One would say, We must all be killed; another would say, We must all be saved; and a third would say, That the Prince would not be concerned with Mansoul; and a fourth, That the prisoners

must be suddenly put to death. And as I said, every one stood to it, that he told his tale the rightest, and that all others but he were out. Wherefore Mansoul had now molestation upon molestation; nor could any man know on what to rest the sole of his foot; for one would go by now, and as he went, if he heard his neighbour tell his tale, to be sure he would tell the quite contrary, and both would stand in it that he told the truth. Nay, some of them had got this story by the end, That the Prince did intend to put Mansoul to the sword. And now it began to be dark; wherefore poor Mansoul was in sad perplexity all that night until the morning.

*Mansoul
in perplex-
ity.*

But so far as I could gather by the best information that I could get, all this hubbub came through the words that the Recorder said, when he told them, That in his judgement, the Prince's answer was a messenger of death. It was this that fired the town, and that began the flight in Mansoul; for Mansoul, in former times, did use to count that Mr Recorder was a seer; and that his sentence was equal to the best of oracles; and thus was Mansoul a terror to itself.

And now did they begin to feel what was the effects of stubborn rebellion, and unlawful resistance against their Prince. I say they now began to feel the effects thereof by guilt and fear, that now had swallowed them up; and who more involved in the one, but they that were most in the other; to wit, the chief of the town of Mansoul.

To be brief, when the fame of the fright was out of the town, and the prisoners had a little recovered themselves, they take to themselves some heart, and think to petition the Prince for life again. So they did draw up a third petition; the contents whereof was this;

*Their peti-
tion.*

“ Prince Emanuel the Great, Lord of all worlds, and Master of mercy, we, thy poor, wretched, miserable, dying town of Mansoul, do confess unto thy great and glorious Majesty, that we have sinned against thy Father and thee, and are no more worthy to be called thy Mansoul, but rather to be cast into the

the pit. If thou wilt slay us, we have deserved it. If thou wilt condemn us to the deep, we cannot but say thou art righteous. We cannot complain whatever thou dost, or however thou carriest it towards us. But Oh, let mercy reign! and let it be extended to us! O let mercy take hold upon us, and free us from our transgressions, and we will sing of thy mercy and of thy judgement. Amen."

This petition, when drawn up, was designed to be sent to the Prince as the first; but who should carry it, that was the question. Some said, let him do it that went with the first; but others thought not good to do that, and that because he sped no better. Now there was an old man in the town, and his name was *Mr Good-deed*; a man that bare only the name, but had nothing of the nature of the thing: now some were for sending of him, but the Recorder was by no means for that: For, said he, we now stand in need of, and are pleading for mercy; wherefore to send our petition by a man of this name, will seem to cross the petition itself: Should we make *Mr Good-deed* our messenger, when our petition cries for mercy?

Besides, quoth the old gentleman, should the Prince now, as he receives the petition, ask him, and say, What is thy name? as no body knows but he will; and he should say, *Old Good-deed*; what think you would *Emanuel* say but this? Aye! Is *old Good-deed* yet alive in *Manfoul*? then let *old Good-deed* save you from your distresses. And if he says so, I am sure we are lost; nor can a thousand of *old Good-deeds* save *Manfoul*.

After the Recorder had given in his reasons why *old Good-deed* should not go with this petition to *Emanuel*, the rest of the prisoners, and chief of *Manfoul*, opposed it also; and so *old Good-deed* was laid aside, and they agreed to send *Mr Desires-awake* again; so they sent for him, and desired him that he would a second time go with their petition to the Prince, and he readily told them he would. But they bid him that in anyways he would take heed that in no word or carriage, he gave offence to the Prince;

Mr Desires-awake goes again, and takes one Wet-eyes with him.

Prince; for by doing so, for ought we can tell, you may bring Mansoul into utter destruction, said they.

Now Mr Desires-awake, when he saw that he must go of this errand, besought that they would grant that Mr Wet-eyes might go with him. Now this Wet-eyes was a near neighbour of Mr Desires, a poor man, a man of a broken spirit, yet one that could speak well to a petition. So they granted that he should go with him. Wherefore they addressed themselves to their business; Mr Desires put a rope upon his head, and Mr Wet-eyes went with hands wringing, together. Thus they went to the Prince's pavilion.

Now when they went to petition this third time, they were not without thoughts, that by often coming they might be a burden to the Prince. Wherefore, when they were come to the door of his pavilion, they first made their apology for themselves, and for their coming to trouble Emanuel so often; and they said, That they came not hither to-day, for that they delighted in being troublesome, or for that they delighted to hear themselves talk; but for that necessity caused them to come to his Majesty; they could, they said, have no rest day nor night, because of their transgressions against Shaddai, and against Emanuel his Son. They also thought, that some misbehaviour of Mr Desires-awake the last time, might give distaste to his Highness; and so caused that he returned from so merciful a Prince empty, and without countenance. So when they had made this apology, Mr Desires-awake cast himself prostrate upon the ground as at the first, at the feet of the mighty Prince, saying, Oh, that Mansoul might live before thee! and so he delivered his petition. The

The Prince talketh with them.

Prince then having read the petition, turned aside a while as before, and coming again to the place where the petitioner lay on the ground, he demanded what his name was, and of what esteem in the account of Mansoul? For that he, above all the multitude of Mansoul, should be sent to him upon such an errand.

Then said the man to the Prince, O let not my Lord be

be angry; and why inquirest thou after the name of such a dead dog as I am? Pass by, I pray thee, and take no notice of who I am, because there is, as thou very well knowest, so great a disproportion between me and thee. Why the townsmen chose to send me on this errand to my Lord, is best known to themselves; but it could not be, for that they thought that I had favour with my Lord. For my part, I am out of charity with myself, who then should be in love with me? Yet live I would, and so would I that my townsmen should; and because both they and myself are guilty of great transgressions, therefore they have sent me, and I am come in their names, to beg of my Lord for mercy. Let it please thee therefore to incline to mercy, but ask not what thy servants are.

Then said the Prince, And what is he that is become thy companion in this so weighty a matter? So Mr Desires told Emanuel, that he was a poor neighbour of his, and one of his most intimate associates, and his name, said he, may it please your most excellent Majesty, is Wet-eyes, of the town of Mansoul. I know that there are many of that name that are naught; but I hope it will be no offence to my Lord, that I have brought my poor neighbour with me.

Then Mr Wet-eyes fell on his face to the ground, and made this apology for his coming with his neighbour to his Lord.

“O, my Lord, quoth he, what I am I know not myself, nor whether my name be feigned or true, especially when I begin to think what some have said, namely, That this name was given me because Mr Repentance was my father. Good men have bad children, and the sincere do oftentimes beget hypocrites. My mother also called me by this name from my cradle, but whether because of the moistness of my brain, or because of the softness of my heart, I cannot tell. I see dirt in mine own tears, and filthiness in the bottom of my prayers. But I pray thee, (and all this while the gentleman wept), that thou
wouldest

wouldest not remember against us our transgressions, nor take offence at the unqualifiedness of thy servants, but mercifully pass by the sin of Mansoul, and refrain from the glorifying of thy grace no longer."

So at his bidding they arose, and both stood trembling before him, and he spake to them to this purpose.

*The
Princes
answer.*

*The origi-
nal of Di-
abolus.*

"The town of Mansoul hath grievously rebelled against my Father, in that they have rejected him from being their King, and did chuse to themselves for their captain, a liar, a murderer, and a runagate slave. For this Diabolus, and your pretended prince, though once so highly accounted of by you, made rebellion against my Father and me, even in our palace, and highest court there, thinking to become a prince and king. But being there timely discovered and apprehended, and for his wickedness bound in chains, and separated to the pit with those that were his companions, he offered himself to you, and you have received him.

Now this is, and for a long time hath been, an high affront to my Father; wherefore my Father sent to you a powerful army to reduce you to your obedience. But you know how those men, their captains, and their counsels, were esteemed of you, and what they received at your hand. You rebelled against them, you shut your gates upon them, you bid them battle, you fought them, and fought for Diabolus against them. So they sent to my Father for more power, and I with my men are come to subdue you. But as you treated the servants, so you treated their Lord. You stood up in hostile manner against me; you shut up your gates against me; you turned the deaf ear to me, and resisted as long as you could; but now I have made a conquest of you. Did you cry me mercy so long as you had hopes that you might prevail against me? but now I have taken the town, you cry: But why did you not cry before, when the white flag of my mercy, the red flag of justice, and the black flag that threatened execution, were set up to cite you to it? Now I have conquered your Diabolus, you come to me for favour; but why did you not help me

me against the mighty? Yet I will consider your petition, and will answer it so as will be for my glory.

Go bid Captain Boanerges and Captain Conviction bring the prisoners out to me into the camp to-morrow; and say you to Captain Judgement and Captain Execution, Stay you in the castle, and take good heed to yourselves, that you keep all quiet in Mansoul until you shall hear further from me." And with that he turned himself from them, and went to his royal pavilion again.

So the petitioners having received this answer from the Prince, returned, as at the first, to go to their companions again. But they had not gone far, but thoughts began to work in their minds, that no mercy as yet was intended by the Prince to Mansoul. So they went to the place where the prisoners lay bound; but these workings of mind, about what would become of Mansoul, had such strong power over them, that by that they were come unto them that sent them, they were scarce able to deliver their message.

But they came at length to the gates of the town, (now the townsmen with earnestness were waiting for their return), where many met them to know what answer was made to the petition. Then they cried out to those that we sent, What news from the Prince? and what hath Emanuel said? But they said, that they must (as before) go up to the prison, and there deliver their message. So away they went to the prison with a multitude at their heels. Now, when they were come to the gates of the prison, they told the first part of Emanuel's speech to the prisoners; to wit, how he reflected upon their disloyalty to his Father and himself, and how they had chose and closed with Diabolus, had fought for him, hearkened to him, and been ruled by him; but had despised him and his men. This made the prisoners look pale; but the messengers proceeded, and said, He the Prince said moreover, that yet he would consider your petition, and give such answer thereto as would stand with his glory. And as these words were spoken, Mr Wet-eyes gave a great sigh. At this

Of inquisitive thoughts.

They were all of them struck into their dumps, and could not tell what to say. Fear also possessed them in a marvellous manner; and death seemed to sit upon some of their eye-brows. Now, there was in the company a notable sharp-witted fellow, a mean man of estate, and his name was *Old Inquisitive*. This man asked the petitioners, If they had told out every whit of what Emanuel said? And they answered, Verily, no. Then said Inquisitive, I thought so indeed. Pray, what was it more that he said unto you? Then they paused a while; but at last they brought out all, saying, The Prince did bid us bid Captain Boanerges and Captain Conviction bring the prisoners down to him to-morrow: and that Captain Judgement and Captain Execution should take charge of the castle and town till they should hear further from him. They said also, That when the Prince had commanded them thus to do, he immediately turned his back upon them, and went into his royal pavilion.

Conscience.

But, O how this return, and especially this last clause of it, that the prisoners must go out to the Prince into the camp, broke all their loins in pieces! Wherefore, with one voice, they set up a cry that reached up to the heavens. This done, each of the three prepared himself to die, (and the Recorder said unto them, This was the thing that I feared), for they concluded that to-morrow, by that the sun went down, they should be tumbled out of the world. The whole town also counted of no other, but that in their time and order they must all drink of the same cup. Wherefore the town of Mansoul spent that night in mourning, and sackcloth, and ashes. The prisoners also, when the time was come for them to go down before the Prince, dressed themselves in mourning attire, with ropes upon their heads. The whole town of Mansoul also shewed themselves upon the wall, all clad in mourning weeds, if perhaps the Prince with the sight thereof might be moved with compassion. But Oh? how the busy bodies that were in the town of Mansoul did now concern them-

Vain thoughts.

themselves! They ran here and there through the streets of the town by companies, crying out, as they run in tumultuous wise, one after one manner, and another the quite contrary, to the almost utter distraction of Mansoul.

Well, the time is come that the prisoners must go down to the camp, and appear before the Prince. And thus was the manner of their going down: Captain Boanerges went with a guard before them, and Captain Conviction came behind, and the prisoners went down bound in chains in the midst; so I say (the prisoners went in the midst, and) the guard went with flying colours behind and before, but the prisoners went with drooping spirits.

Or, more particularly, thus:

The prisoners went down all in mourning; they put ropes upon themselves; they went on smiting of themselves on the breasts, but durst not lift up their eyes to heaven. Thus they went out at the gate of Mansoul, till they came into the midst of the Prince's army, the sight and glory of which did greatly heighten their affliction. Nor could they now longer forbear, but cry out aloud, O unhappy men! O wretched men of Mansoul! Their chains, still mixing their dolorous notes with the cries of the prisoners, made the noise more lamentable.

So when they were come to the door of the Prince's pavilion, they cast themselves prostrate upon the place. Then one went in and told his Lord that the prisoners were come down. The Prince then ascended a throne of state, and sent for the prisoners in; who when they came, did tremble before him; also they covered their faces with shame. Now as they drew nearer to the place where he sat, they threw themselves down before him. Then said the Prince to the Captain Boanerges, Bid the prisoners stand upon their feet. Then they stood trembling before him; and he said, Are you the men that heretofore were the servants of Shaddai? And they said, Yes, Lord, yes. Then said the Prince again, Are you the men that did suffer yourselves to be corrupted and defiled by

The prisoners are upon their trial.

that abominable one Diabolus? And they said, We did more than suffer it, Lord; for we chose it of our own mind. The Prince asked further, saying, Could you have been content that your slavery should have continued under his tyranny as long as you had lived? Then said the prisoners, Yes, Lord, yes; for his ways were pleasing to our flesh, and we were grown aliens to a better state. And did you, said he, when I came up against this town of Mansoul, heartily wish that I might not have the victory over you? Yes, Lord, yes, said they. Then said the Prince, And what punishment is it, think you, that you deserve at my hand, for these and other your high and mighty sins? And they said, Both death and the deep, Lord, for we have deserved no less. He asked again, If they had ought to say for themselves, why the sentence that they confessed that they had deserved should not be passed upon them? And they said, We can say nothing, Lord; thou art just, for we have sinned. Then said the Prince, And for what are those ropes on your heads? The prisoners answered, These ropes are to bind us withal to the place of execution, if mercy be not pleasing in thy sight. So he further asked, If all the men in the town of Mansoul were in this confession as they? and they answered, All the natives; but for the Diabolonians that came into our town when the tyrant got possession of us, we can say nothing for them.

Then the Prince commanded that an herald should be called, and that he should in the midst, and throughout the camp of Emanuel, proclaim, and that with sound of trumpet, that the Prince, the Son of Shaddai, had in his Father's name, and for his Father's glory, gotten a perfect conquest and victory over Mansoul, and that the prisoners should follow him, and say, -Amen. So this was done as he had commanded. And presently the musick that was in the upper regions sounded melodiously. The captains that were in the camp shouted, and the soldiers did sing songs of triumph to the Prince, the colours waved in the wind, and great joy was every where,
only

only it was wanting as yet in the hearts of the men of Mansoul.

Then the Prince called for the prisoners to come and to stand again before him; and they came and stood trembling. And he said unto them, The sins, trespasses, iniquities, that you, with the whole town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the town of Mansoul; and do forgive you accordingly. And having so said, he gave them written in parchment, and sealed with several seals, a large and general pardon, commanding both my Lord Mayor, my Lord Will-be-will, and Mr Recorder, to proclaim, and cause it to be proclaimed to-morrow by that the sun is up, throughout the whole town of Mansoul.

Moreover the Prince stripped the prisoners of their mourning weeds, and gave them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Then he gave to each of the three, jewels of gold, and precious stones, and took away their ropes, and put chains of gold about their necks, and ear-rings in their ears. Now the prisoners, when they did hear the gracious words of Prince Emanuel, and had beheld all that was done unto them, fainted almost quite away; for the grace, the benefit, the pardon, was sudden, glorious, and so big, that they were not able, without staggering, to stand up under it. Yea, my Lord Will-be-will swooned outright, but the Prince slept to him, put his everlasting arms under him, embraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word. He also did kiss and embrace, and smile upon the other two that were Will-be-will's companions, saying, Take these as further tokens of my love, favour, and compassions to you: And I charge you, that you, Mr Recorder, tell in the town of Mansoul what you have heard and seen.

Then were their fetters broken to pieces before their faces, and cast into the air, and their steps were enlarged

They are pardoned,

A strange alteration,

Their guilt

enlarged under them. Then they fell down at the feet of the Prince, and kissed his feet, and wetted them with tears; also they cried out with a mighty strong voice, saying, Blessed be the glory of the Lord from this place. So they were bid rise up, and go to the town, and tell to Mansoul what the Prince had done. He commanded also, that one with a pipe and tabor should go and play before them all the way into the town of Mansoul. Then was fulfilled what they never looked for, and they were made to possess that which they never dreamed of. The prince also called for the noble Captain Credence, and commanded that he and some of his officers should march before the noblemen of Mansoul with flying colours into the town. He gave also unto Captain Credence a charge, that about that time that the Recorder did read the general pardon in the town of Mansoul, that at that very time he should, with flying colours, march in at Eye-gate with his ten thousands at his feet, and that he should go until he came by the high-street of the town up to the castle-gates, and that himself should take possession thereof against his Lord came thither. He commanded, moreover, that he should bid Captain Judgement, and Captain Execution, to leave the strong hold to him, and to withdraw from Mansoul, and to return into the camp with speed unto the Prince.

And now was the town of Mansoul also delivered from the terror of the first four captains and their men.

Well, I told you before how the prisoners were entertained by the noble Prince Emanuel, and how they behaved themselves before him, and how he sent them away to their home with pipe and tabor going before them. And now you must think, that those of the town that had all this while waited to hear of their death, could not but be exercised with sadness of mind, and with thoughts that prickled like thorns. Nor could their thoughts be kept to any one point: The wind blew with them all this while at great uncertainties, yea, their hearts were like a balance that had been disquieted with a shaking hand.

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But at last as they, with many a long look, looked over the wall of Mansoul, they thought that they saw some returning to the town; and thought again, who should they be too, who should they be! At last they discerned, that they were the prisoners; but can you imagine how their hearts were surprised with wonder! especially when they perceived also in what equipage, and with what honour they were sent home! They went down to the camp in black, but they came back to the town in white; they went down to the camp in ropes, they came back in chains of gold; they went down to the camp with their feet in fetters, but came back with their steps enlarged under them; they went also to the camp, looking for death, but they came back from thence with assurance of life; they went down to the camp with heavy hearts, but came back again with pipe and tabor playing before them. So as soon as they were come to Eye-gate the poor and tottering town of Mansoul adventured to give a shout; and they gave such a shout, as made the captains in the Prince's army leap at the sound thereof.

*A strange
alteration.*

Alas! for them poor hearts, who could blame them since their dead friends were come to life again? for it was to them as life from the dead, to see the ancients of the town of Mansoul to shine in such splendour. They looked for nothing but the ax and the block; but behold joy and gladness, comfort and consolation, and such melodious notes attending of them that was sufficient to make a sick man well. So when they came up they saluted each other with welcome, welcome, and blessed be he that has spared you. They added also, We see it is well with you, but how must it go with the town of Mansoul? and will it go well with the town of Mansoul, said they? Then answered them the Recorder, and my Lord Mayor, Oh! tidings! glad tidings! good tidings of good! and of great joy to poor Mansoul! Then they gave another shout that made the earth to ring again. After this they inquired yet more particularly how things went in the camp, and what message they

*Conscience
The under
standing.*

they had from Emanuel to the town. So they told them all passages that had happened to them at the camp, and every thing that the Prince did to them. This made Mansoul wonder at the wisdom and grace of the Prince Emanuel; then they told them what they had received at his hands for the whole town of Mansoul; and the Recorder delivered it in these words, PARDON, PARDON, PARDON for Mansoul; and this shall Mansoul know to-morrow. Then he commanded, and they went and summoned Mansoul to meet together in the market place to-morrow, there to hear their general pardon read.

*Town-
talk of the
King's
mercy.*

But who can think what a turn, what a change, what an alteration, this hint of things did make in the countenance of the town of Mansoul! no man of Mansoul could sleep that night for joy; in every house there was joy and music, singing and making merry; telling and hearing of Mansoul's happiness, was then all that Mansoul had to do; and this was the burden of all their song: Oh! more of this at the rising of the sun! more of this to-morrow! Who thought yesterday, would one say, that this day would have been such a day to us? And who thought that saw our prisoners go down in irons, that they would have returned in chains of gold! yea, they that judged themselves as they went to be judged of their judge, were by his mouth acquitted; not for that they were innocent, but of the Prince's mercy, and sent home with pipe and tabor.

But is this the common custom of princes, do they use to shew such kind of favours to traitors? No! This is only peculiar to Shaddai, and unto Emanuel his Son.

Now morning drew on apace, wherefore the Lord Mayor, the Lord Will-bewill, and Mr Recorder, came down to the market-place at the time that the Prince had appointed, where the townsfolk were waiting for them; and when they came, they came in that attire, and in that glory that the Prince had put them into the day before, and the street was lightened with their glory; So the Mayor, Recorder, and my Lord Will-bewill, drew down to Mouth-gate which

which was at the lower end of the market-place, because that of old time was the place where they used to read public matters. Thither therefore they came in their robes, and their tabrets went before them. Now the eagerness of the people, to know the full of the matter, was great.

Then the Recorder stood up upon his feet, and first beckoning with his hand for a silence, he read out with a loud voice the pardon. But when he came to these words, The Lord, the Lord God merciful and gracious, pardoning iniquity, transgressions, and sins; and to them all manner of sin and blasphemy shall be forgiven, &c. they could not forbear but leap for joy. For this you must know, that there was conjoined herewith every man's name in Mansoul; also the seals of the pardon made a brave shew.

The manner of reading the pardon.

When the Recorder had made an end of reading the pardon, the townsmen ran upon the walls of the town, and leaped and skipped thereon for joy, and bowed themselves seven times with their faces towards Emanuel's pavilion, and shouted out aloud for joy, and said, Let Emanuel live for ever. Then order was given to the young men in Mansoul, that they should ring the bells for joy. (So the bells did ring, and the people sing, and the music go on in every house in Mansoul).

Now they tread upon the flesh

When the Prince had sent home the three prisoners of Mansoul with joy, and pipe and tabor, he commanded his captains, with all the field-officers and soldiers throughout his army, to be ready in that morning, that the Recorder should read the pardon in Mansoul, to do his further pleasure. So the morning, as I have shewed, being come, just as the Recorder had made an end of reading the pardon, Emanuel commanded, that all the trumpets in in the camp should sound, that the colours should be displayed, half of them upon Mount Gracious, and half of them upon Mount Justice. He commanded also, that all the captains should shew themselves in all their harness, and that the soldiers should shout for joy. Nor was Captain Credence, though in the

castle, silent in such a day; but he from the top of the hold shewed himself with sound of trumpet to Mansoul, and to the Prince's camp.

Thus have I shewed you the manner and way that Emanuel took to recover the town of Mansoul from under the hand and power of the tyrant Diabolus.

Now when the Prince had completed these, the outward ceremonies of his joy, he again commanded, that his captains and soldiers should shew unto Mansoul some feats of war. So they presently addressed themselves to this work. But oh! with what agility, nimbleness, dexterity, and bravery, did these military-men discover their skill in feats of war to the now gazing town of Mansoul!

They marched, they counter marched, they opened to the right and left, they divided and subdivided, they closed, they wheeled, made good their front and rear with their right and left wings, and twenty things more, with that aptness, and then were all as they were again, that they took, yea ravished, the hearts that were in Mansoul to behold it. But add to this, the handling of their arms, the managing of their weapons of war, were marvellous taking to Mansoul and me.

When this action was over, the whole town of Mansoul came out as one man to the Prince in the camp to thank him, and praise him for his abundant favour, and to beg that it would please his grace to come unto Mansoul, with his men, and there to take up their quarters for ever. And this they did in most humble manner, bowing themselves seven times to the ground before him; then said he, All peace be to you: so the town came nigh, and touched with the hand the top of his golden sceptre, and they said, Oh! that the Prince Emanuel, with his captains and men of war would dwell in Mansoul for ever; and that his battering rams and slings might be lodged in her for the use and service of the Prince, and for the help and strength of Mansoul; For, said they, we have room for thee, we have room for thy men, we have also room for thy weapons of war, and a place to make a magazine for thy carriages. Do it,

it, Emanuel, and thou shalt be king and captain in Mansoul for ever. Yea, govern thou also according to all the desire of thy soul, and make thou governors and princes under thee of thy captains and men of war, and we will become thy servants, and thy laws shall be our direction.

They added, moreover, and prayed his Majesty to consider thereof; for, said they, if now after all this grace bestowed upon us thy miserable town of Mansoul, thou shouldest withdraw, thou and thy captains from us, the town of Mansoul will die. Yea, said they, our blessed Emanuel, if thou shouldest depart from us now, thou hast done so much good for us, and shewed so much mercy unto us; what will follow, but that our joy will be as if it had not been, and our enemies will a second time come upon us with more rage than at the first? wherefore we beseech thee. O thou the desire of our eyes, and the strength and life of our poor town, accept of this motion that now we have made unto our Lord, and come and dwell in the midst of us, and let us be thy people. Besides, Lord, we do not know but that to this day many Diabolonians may be yet lurking in the town of Mansoul, and they will betray us, when thou shalt leave us, into the hand of Diabolus again; and who knows what designs, plots, or contrivances, have passed betwixt them about these things already; loth we are to fall again into his horrible hands. Wherefore let it please thee to accept of our palace for thy place of residence, and of the houses of the best men in our town for the reception of thy soldiers, and their furniture.

Then said the Prince, " If I come to your town, *The* will you suffer me further to prosecute that which is *Prince's* in mine heart against mine enemies and yours; yea, *question to* will you help me in such undertakings?" *Mansoul.*

They answered, We know not what we shall do; we did not think once that we should have been such traitors to Shaddai, as we have proved to be; what then shall we say to our Lord? let him put no trust in his saints; let the Prince dwell in our castle, and

make our town a garrison; let him set his noble captains, and his warlike soldiers over us. Yea, let him conquer with his love, and overcome us with his grace, and then surely shall he be but with us, and help us, as he was, and did that morning that our pardon was read unto us, we shall comply with this our Lord, and with his ways, and fall in with his word against the mighty.

One word more, and thy servants have done, and in this will trouble our Lord no more. "We know not the depth of the wisdom of thee our Prince. Who could have thought, that had been ruled by his reason, that so much sweet as we do now enjoy, should have come out of those bitter trials wherewith we were tried at the first? but, Lord, let light go before, and let love come after; yea, take us by the hand, and lead us by thy counsels, and let this always abide upon us, that all things shall be for the best for thy servants, and come to our Mansoul, and do as it pleaseth thee. Or, Lord, come to our Mansoul; do what thou wilt, so thou keepest us from sinning, and makest us serviceable to thy Majesty."

Then said the Prince to the town of Mansoul again, "Go, return to your houses in peace, I will willingly in this comply with your desires. I will remove my royal pavilion, I will draw up my forces before Eye-gate to-morrow, and so will march forwards into the town of Mansoul. I will possess myself of your castle of Mansoul, and will set my soldiers over you; yea, I will yet do things in Mansoul that cannot be paralleled in any nation, country, and kingdom, under heaven."

Then did the men of Mansoul give a shout, and returned unto their houses in peace; they also told to their kindred and friends the good that Emanuel had promised to Mansoul. And to-morrow, said they, he will march into our town, and take up his dwelling, he and his men, in Mansoul.

*Mansoul's preparati
on for his
reception.* Then went out the inhabitants of the town of Mansoul with haste to the green trees, and to the meadows, to gather boughs and flowers, therewith to

to strew the streets against their Prince, the Son of Shaddai, should come; they also made garlands, and other fine works, to betoken how joyful they were, and should be, to receive their Emanuel into Mansoul; yea, they strewed the street quite from Eye-gate to the Castle-gate, the place where the Prince should be. They also prepared for his coming what music the town of Mansoul could afford, that they might play before him to the palace his habitation.

So at the time appointed he makes his approach to Mansoul, and the gates were set open for him; there also the ancients and elders of Mansoul met him to salute him with a thousand welcomes. Then he arose and entered Mansoul, he and all his servants. The elders of Mansoul did also go dancing before him till he came to the castle-gates. And this was the manner of his going up thither. He was clad in his golden armour, he rode in his royal chariot, the trumpets sounded about him, the colours were displayed, his ten thousands went up at his feet, and the elders of Mansoul danced before him. And now were the walls of the famous town of Mansoul filled with the tramplings of the inhabitants thereof, who went up thither to view the approach of the blessed Prince, and his royal army. Also the casements, windows, balconies, and tops of the houses, were all now filled with persons of all sorts to behold how their town was to be filled with good.

*He enters
the town of
Mansoul.*

Now, when he was come so far into the town as to the Recorder's house, he commanded, that one should go to Captain Credence, to know whether the castle of Mansoul was prepared to entertain his Royal Presence, (for the preparation of that was left to that Captain); and word was brought that it was. Then was Captain Credence commanded also to come forth with his power to meet the Prince; the which was, as he had commanded, done, and he conducted him into the castle. This done, the Prince that night did lodge in the castle with his mighty captains and men of war, to the joy of the town of Mansoul.

Now the next care of the towns folk, was how the captains

captains and soldiers of the Prince's army should be quartered among them; and the care was not, how they should shut their hands of them, but how they should fill their houses with them: for every man in Mansoul now had that esteem of Emanuel and his men, that nothing grieved them more, than because they were not enlarged enough, every one of them to receive the whole army of the Prince; yea they counted it their glory to be waiting upon them; and would, in those days, run at their bidding like lacquies. At last they came to this result:

1. That Captain Innocency should quarter at Mr Reason's

2. That Captain Patience should quarter at Mr Mind's. This Mr Mind was formerly the Lord Will-be-will's clerk in time of the late rebellion.

3. It was ordered that Captain Charity should quarter at Mr Affection's house.

4. That Captain Goodhope should quarter at my Lord Mayor's. Now for the house of the Recorder, himself desired, because his house was next to the castle, and because from him it was ordered by the Prince, that if need be, the alarm should be given to Mansoul; it was, I say, desired by him, that Captain Boanerges and Captain Conviction should take up their quarters with him, even they and all their men.

5. As for Capt. Judgement and Capt. Execution, my Lord Will-bewill took them and their men to him, because he was to rule under the Prince for the good of the town of Mansoul now, as he had before under the tyrant Diabolus, for the hurt and damage thereof.

6. And throughout the rest of the town were quartered Emanuel's forces: but Captain Credence with his men abode still in the castle. So the Prince, his captains, and his soldiers, were lodged in the town of Mansoul.

*Mansoul
inflamed
with their
Prince
Emanuel.*

Now the ancients and elders of the town of Mansoul thought that they never should have enough of the Prince Emanuel; his person, his actions, his words, and

and behaviour, were so pleasing, so taking, so desirable to them. Wherefore they prayed him, that tho' the castle of Mansoul was his place of residence, (and they desired that he might dwell there for ever), yet that he would often visit the streets, houses, and people of Mansoul: for, said they, dread Sovereign, thy presence, thy looks, thy smiles, thy words, are the life, and strength, and sinews of the town of Mansoul.

Besides this, they craved, that they might have, without difficulty or interruption, continual access unto him, (so for that very purpose he commanded that the gates should stand open), that they might there see the manner of his doings, the fortifications of the place, and the royal mansion-house of the Prince.

When he spake, they all stopped their mouths, *They learnt* and gave audience; and when he walked, it was their *of him.* delight to imitate him in his goings.

Now, upon a time Emanuel made a feast for the town of Mansoul, and upon the feasting-day the townfolk were come to the castle to partake of his banquet. And he feasted them with all manner of outlandish food, food that grew not in the fields of Mansoul, nor in all the whole kingdom of Universe. It was food that came from his Father's court. And so there was dish after dish set before them, and they were commanded freely to eat. But still when a fresh dish was set before them, they would whisperingly say to each other, What is it? for they wist not what to call it. They drank also of the water that was made wine, and were very merry with him. There was music also all the while at the table, and man did eat angels food, and had honey given him out of the rock. So Mansoul did eat the food that was peculiar to the court; yea, they had now thereof to the full.

I must not forget to tell you, that as at this table there were musicians, so they were not those of the country, nor yet of the town of Mansoul; but they were the masters of the songs that were sung at the court of Shaddai.

Now

*The holy
Scriptures*

Now, after the feast was over, Emanuel was for entertaining the town of Mansoul with some curious riddles of secrets drawn up by his Father's secretary, by the skill and wisdom of Shaddai. The like to these there is not in any kingdom. These riddles were made upon the King Shaddai himself, and upon Emanuel his Son, and upon his wars and doings with Mansoul.

Emanuel also expounded unto them some of those riddles himself: But Oh! how they were lightened! they saw what they never saw; they could not have thought that such rarities could have been couched in so few and such ordinary words. I told you before whom these riddles did concern; and as they were opened, the people did evidently see it was so. Yea, they did gather, that the things themselves were a kind of portraiture, and that of Emanuel himself; for when they read in the scheme where the riddles were writ, and looked in the face of the Prince, things looked so like the one to the other, that Mansoul could not forbear but say, This is the Lamb; this is the Sacrifice; this is the Rock; this is the Red Cow; this is the Door; and this is the Way; with a great many other things more.

And thus he dismissed the town of Mansoul. But can you imagine how the people of the corporation were taken with this entertainment? Oh! they were transported with joy, they were drowned with wonderment, while they saw, and understood, and considered, what their Emanuel entertained them withal, and what mysteries he opened to them; and when they were at home in their houses, and in their most retired places, they could not but sing of him, and of his actions. Yea, so taken were the townsmen now with their Prince, that they would sing of him in their sleep.

Now, it was in the heart of the Prince Emanuel to new model the town of Mansoul, and to put it into such a condition as might be more pleasing to him, and that might best stand with the profit and security

ty of the now flourishing town of Mansoul. He provided also against insurrections at home, and invasions from abroad; such love had he for the famous town of Mansoul.

Wherefore he first of all commanded, that the great slings that were brought from his Father's court, when he came to the war of Mansoul, should be mounted, some upon the battlements of the castle, some upon the towers, for there were towers in the town of Mansoul, towers new built by Emanuel since he came thither. There was also an instrument invented by Emanuel, that was to throw stones from the castle of Mansoul, out at Mouth-gate; an instrument that could not be resisted, nor that would miss of execution: wherefore, for the wonderful exploits that it did when used; it went without a name, and it was committed to the care of, and to be managed by the brave captain, the Captain Credence, in case of war.

The instruments of war mounted,

This done, Emanuel called the Lord Will-bewill to him, and gave him in commandment to take care of the gates, the wall, and towers in Mansoul: Also the Prince gave him the militia into his hand, and a special charge to withstand all insurrections and tumults that might be made in Mansoul, against the peace of our Lord the King, and the peace and tranquillity of the town of Mansoul. He also gave him in commission, that if he found any of the Diabolonians lurking in any corner in the famous town of Mansoul, he should forthwith apprehend them, and stay them, or commit them to safe custody, that they may be proceeded against according to law.

Then he called unto him the Lord Understanding, who was the old Lord Mayor, he that was put out of place when Diabolus took the town, and put him into his former office again; and it became his place for his lifetime. He bid him also that he should build him a palace near Eye-gate, and that he should build it in fashion like a tower for defence. He bid him also, that he should read in the revelation of mysteries all the days of his life, that he might know how to perform his office aright.

My Lord Mayor put into place.

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He also made Mr Knowledge the Recorder; not of contempt to old Mr Conscience, who had been Recorder before, but for that it was in his princely mind to confer upon Mr Conscience another employ, of which he told the old gentleman he should know more hereafter.

Then he commanded that the image of Diabolus should be taken down from the place where it was set up; and that they should destroy it utterly, beating of it into powder, and casting it into the wind, without the town-wall; and that the image of Shaddai his Father should be set up again, with his own, upon the castle-gates; and that it should be more fairly drawn than ever, forasmuch as both his Father and himself were come to Mansoul in more grace and mercy than heretofore. He would also that his name should be fairly engraven upon the front of the town, and that it should be done in the best of gold, for the honour of the town of Mansoul.

After this was done, Emanuel gave out a commandment, that those three great Diabolonians should be apprehended; namely, the two late Lord Mayors, to wit, Mr Incredulity, Mr Lustings, and Mr Forget-good the Recorder. Besides these, there were some of them that Diabolus made burgessees and aldermen in Mansoul, that were committed to ward by the hand of the now valiant and now Right Noble, the brave Lord Will-bewill.

And these were their names: Alderman Atheism, Alderman Hard-heart, and Alderman False-peace: the burgessees were, Mr No-truth, Mr Pitiless, Mr Haughty; with the like. These were committed to close custody; and the gaoler's name was *Mr True-man*: this True-man was one of those that Emanuel brought with him from his Father's court, when at the first he made a war upon Diabolus in the town of Mansoul.

After this, the Prince gave a charge, that the three strong holds, that at the command of Diabolus the Diabolonians built in Mansoul should be demolish-
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ed, and utterly pulled down; of which holds, and their names, with their captains, and governors, you read a little before. But this was long in doing, because of the largeness of the places, and because the stones, the timber, the iron, and all rubbish, was to be carried without the town.

When this was done, the Prince gave order that the Lord Mayor and Aldermen of Mansoul should call a court of judicature, for the trial and execution of the Diabolonians in the corporation, now under the charge of Mr True-man the gaoler.

A court to be called to try the Diabolonians.

Now when the time was come, and the court set, commandment was sent to Mr True-man the gaoler, to bring the prisoners down to the bar. Then were the prisoners brought down, pinioned, and chained together, as the custom of the town of Mansoul was. So when they were presented before the Lord Mayor, the Recorder, and the rest of the honourable bench, first the jury was impanelled, and then the witnesses sworn. The names of the jury were these; Mr Belief, Mr True-heart, Mr Upright, Mr Hatebad, Mr Love-God, Mr See-truth, Mr Heavenly-mind, Mr Moderate, Mr Thankful, Mr Good-work, Mr Zeal-for-God, and Mr Humble.

The names of the witnesses were Mr Know-all, Mr Tell-true, Mr Hate-lies, with my Lord Will-be-will and his man, if need were.

So the prisoners were set to the bar. Then said Mr Do-right, (for he was the town-clerk), Set Atheism to the bar, gaoler. So he was set to the bar. Then said the clerk, Atheism, hold up thy hand. Thou art here indicted by the name of Atheism, (an intruder upon the town of Mansoul), for that thou hast perniciously and doubtfully taught and maintained, that there is no God, and so no heed to be taken to religion. This thou hast done, against the being, honour, and glory of the King, and against the peace and safety of the town of Mansoul. What sayst thou? art thou guilty of this indictment, or not?

Atheism set to the bar. His indictment.

Atheism. Not guilty.

Crier. Call Mr Know-all, Mr Tell-true, and Mr Hate-lies into the court.

His plea.

So they were called, and they appeared.

Clerk. Then said the clerk, You the witnesses for the King, look upon the prisoner at the bar, do you know him?

Know. Then said Mr Know-all. Yes, my Lord, we know him, his name is *Atheism*: he has been a very pestilent fellow for many years in the miserable town of Mansoul.

Cler. You are sure you know him.

Know. Know him? Yes, my Lord: I have heretofore too often been in his company, to be at this time ignorant of him. He is a Diabolonian, the son of a Diabolonian: I knew his grandfather and his father.

Cler. Well said: He standeth here indicted by the name of *Atheism*, &c. and is charged, that he hath maintained and taught, that there is no God, and so no heed need be taken to any religion. What say you, the King's witnesses, to this? Is he guilty, or not?

Know. My Lord, I and he were once in Villains-lane together, and he at that time did briskly talk of diverse opinions, and then and there I heard him say, That for his part he did believe that there was no God. But, said he, I can profess one, and be as religious too, if the company I am in, and the circumstances of other things, said he, shall put me upon it.

Cler. You are sure you heard him say thus.

Know. Upon mine oath I heard him say thus.

Then said the clerk, Mr Tell-true, What say you to the King's judges, touching the prisoner at the bar?

Tell. My Lord, I formerly was a great companion of his, (for the which I now repent me), and I have often heard him say, and that with very great stomachfulness, That he believed there was neither God, angel, nor spirit.

Cler. Where did you hear him say so?

Tell. In Blackmouth-lane, and in Blasphemers-row, and in many other places besides.

Cler. Have you much knowledge of him?

Tell.

Tell. I know him to be a Diabolonian, the son of a Diabolonian, and an horrible man to deny a Deity; his father's name was Never-be-good, and he had more children than this Atheism. I have no more to say.

Cler. Mr Hate-lies, look upon the prisoner at the bar; do you know him?

Hate. My Lord, this Atheism is one of the vilest wretches that ever I came near, or had to do with in my life. I have heard him say that there is no God; I have heard him say, That there is no world to come, no sin, nor punishment hereafter; and moreover, I have heard him say, that it was as good to go to a whore-house, as to hear a sermon.

Cler. Where did you hear him say these things?

Hate. In Drunkard's row, just at Rascal-lane's end, at a house in which Mr Impiety lived.

Cler. Set him by, gaoler, and set Mr Lustings to the bar.

Mr Lustings, Thou art here indicted by the name of Lustings, (an intruder upon the town of Mansoul), for that thou hast devilishly and traiterously taught by practice and filthy words, that it is lawful and profitable to man to give way to his carnal desires; and that thou, for thy part, hast not, nor never will deny thyself of any sinful delight, as long as thy name is Lustings; How sayest thou, art thou guilty of this indictment or not?

Mr Lustings's indictment.

Lust. Then said Mr Lustings, My Lord, I am a man of high birth, and have been used to pleasures and pastimes of greatness. I have not been wont to be snubbed for my doings, but have been left to follow my will as if it were law. And it seems strange to me, that I should this day be called into question for that, that not only I, but also all men, do either secretly or openly countenance, love, and approve of.

His plea.

Cler. Sir, we concern not ourselves with your greatness, (though the higher the better you should have been): but we are concerned, and so are you now, about an indictment preferred against you. How say you, are you guilty of it or not?

Lust.

Lust. Not guilty.

Cler. Cryer, Call upon the witnesses to stand forth, and give their evidence.

Cry. Gentlemen, you the witnesses for the King, come in, and give in your evidence for our Lord the King, against the prisoner at the bar.

Cler. Come Mr Know-all, look upon the prisoner at the bar; do you know him?

Know. Yes, my Lord, I know him.

Cler. What is his name?

Know. His name is *Lustings*: he was the son of one *Beastly*, and his mother bare him in *Flesh-street*; she was one *Evil concupiscence's* daughter. I knew all the generation of them.

Cler. Well said, You have here heard his indictment, what say you to it, Is he guilty of the things charged against him or not?

Know. My Lord, he has, as he saith, been a great man indeed; and greater in wickedness than by pedigree, more than a thousand fold.

Cler. But what do you know of his particular actions, and especially with reference to his indictment?

Know. I know him to be a swearer, a liar, a Sabbath-breaker; I know him to be a fornicator, and an unclean person; I know him to be guilty of abundance of evils. He has been to my knowledge a very filthy man.

Cler. But where did he use to commit his wickednesses, in some private corners, or more open and shamelessly.

Know. All the town over, my Lord.

Cler. Come, Mr Tell-true, what have you to say for our Lord the King against the prisoner at the bar?

Tell. My Lord, all that the first witness has said I know to be true, and a great deal more besides.

Cler. Mr Lustings, do you hear what these gentlemen say?

His second plea.

Lust. I was ever of opinion, that the happiest life that a man could live on earth, was to keep himself back from nothing that he desired in the world; nor have I been false at any time to this opinion of mine, but

but have lived in the love of my notions all my days. Nor was I ever so churlish, having found such sweetness in them myself, as to keep the commendations of them from others.

Court. Then said the Court, There hath proceeded enough from his own mouth, to lay him open to condemnation, wherefore set him by, gaoler, and set Mr Incredulity to the bar.

Incredulity set to the bar.

Cler. Mr Incredulity, Thou art here indicted by the name of *Incredulity*, (an intruder upon the town of Mansoul), for that thou hast feloniously and wickedly, and that when thou wert an officer in the town of Mansoul, made head against the captains of the great King Shaddai, when they came and demanded possession of Mansoul; yea thou didst bid defiance to the name, forces, and cause of the King, and didst also, as did Diabolus thy captain, stir up and encourage the town of Mansoul to make head against, and resist the said force of the King. What sayest thou to this indictment? Art thou guilty of it, or not?

His indictment.

Then said Incredulity, I know not Shaddai; I love my old Prince; I thought it my duty to be true to my trust, and to do what I could to possess the minds of the men of Mansoul, to do their utmost to resist strangers and foreigners, and with might to fight against them. Nor have I, nor shall I, change my opinion, for fear of trouble, though you at present are possessed of place and power.

His plea.

Court. Then said the court, the man, as you see, is incorrigible, he is for maintaining his villanies by stoutness of words, and his rebellion with impudent confidence: and therefore set him by gaoler, and set Mr Forget-good to the bar.

Forget-good set to the bar.

Cler. Mr Forget-good, thou art here indicted by the name of *Forget-good*, (an intruder upon the town of Mansoul), for that thou, when the whole affairs of the town of Mansoul were in thy hand, didst utterly forget to serve them in what was good, and didst fall in with the tyrant Diabolus against Shaddai the

His indictment.

the King, against his captains, and all his host, to the dishonour of Shaddai, the breach of his law, and the endangering of the destruction of the famous town of Mansoul. What sayest thou to this indictment? art thou guilty, or not guilty?

His plea

Then said Forget-good, Gentlemen, and at this time my judges, as to the indictment by which I stand of several crimes accused before you, pray attribute my forgetfulness to mine age, and not to my wilfulness; to the craziness of my brain, and not to the carelessness of my mind; and then, I hope, I may, by your charity, be excused from great punishment, though I be guilty.

Then said the court, Forget-good, Forget-good, thy forgetfulness of good was not simply of frailty, but of purpose, and for that thou didst lothe to keep virtuous things in thy mind. What was bad thou couldest retain, but what was good thou couldest not abide to think of; thy age, therefore, and thy pretended craziness, thou makest use of to blind the court withall, and as a cloak to cover thy knavery. But let us hear what the witnesses have to say for the King against the prisoner at the bar. Is he guilty of this indictment, or not?

Hate. My Lord, I have heard this Forget-good say, That he could never abide to think of goodness, no not for a quarter of an hour.

Cler. Where did you hear him say so?

Hate. In All-bafe-lane, at a house next door to the sign of the Conscience-feared-with-an-hot-iron.

Cler. Mr Know-all, what can you say for our Lord the King against the prisoner at the bar?

Know. My Lord, I know this man well, he is a Diabolonian, the son of a Diabolonian, his father's name was *Love-naught*; and for him I have often heard him say, that he counted the very thoughts of goodness the most burthenfome thing in the world.

Cler. Where have you heard him say these words?

Know. In Flesh-lane, right opposite to the church.

Then said the Clerk, Come, Mr Tell-true, give in your evidence concerning the prisoner at the bar,

about

about that for which he stands here, as you see, indicted before this honourable court.

Tell. My Lord, I have heard him often say, he had rather think of the vilest thing, than of what is contained in the holy scriptures.

Cler. Where did you hear him say such grievous words?

Tell. Where? in a great many places; particularly in Nauseous-street, in the house of one Shameless, and in Filth-lane, at the sign of the Reprobate, next door to the Descent-into-the-pit.

Court. Gentlemen, you have heard the indictment, his plea, and the testimony of the witnesses. Gaoler, set Mr Hard-heart to the bar.

He is set to the bar.

Cler. Mr Hard-heart, thou art here indicted by the name of *Hard-heart*, (an intruder upon the town of Mansoul), for that thou didst most desperately and wickedly possess the town of Mansoul with impenitency and obdurateness, and didst keep them from remorse and sorrow for their evils, all the time of their apostacy from, and rebellion against the blessed King Shaddai. What sayest thou to this indictment? art thou guilty, or not guilty?

Hard. My Lord, I never knew what remorse or sorrow meant in my life: I am impenetrable; I care for no man; nor can I be pierced with mens griefs, their groans will not enter into my heart; whom-ever I mischieve, whomever I wrong, to me it is music when to others mourning.

Court. You see the man is a right Diabolonian, and has convicted himself. Set him by gaoler, and set Mr False-peace to the bar.

False-peace set to the bar.

Mr False-peace, Thou art here indicted by the name of *False-peace*, (an intruder upon the town of Mansoul): for that thou didst most wickedly and satanically bring, hold, and keep the town of Mansoul, both in her apostacy, and in her hellish rebellion, in a false, groundless, and dangerous peace, and damnable security, to the dishonour of the King, the

transgression of his law, and the great damage of the town of Mansoul. What sayest thou? art thou guilty of this indictment or not?

*Mr False-
peace's
plea.*

Then said Mr False-peace, Gentlemen, and you now appointed to be my judges, I acknowledge that my name is Mr Peace; but that my name is False-peace I utterly deny. If your honours will please to send for any that do intimately know me, or for the midwife that laid my mother of me, or for the gossips that were at my christening, they will any or all of them prove that my name is not False-peace, but Peace. Wherefore, I cannot plead to this indictment, for as much as my name is not inserted therein; and as it is my true name, so also are my conditions. I was always a man that loved to live at quiet, and what I loved myself, that I thought others might love also. Wherefore, when I saw any of my neighbours to labour under a disquieted mind, I endeavoured to help them what I could; and instances of this good temper of mine, many I could give: As,

1. When at the beginning our town of Mansoul did decline the ways of Shaddai, they, some of them afterwards began to have disquieting reflections upon themselves for what they had done; but I, as one troubled to see them disquieted, presently sought out means to get them quiet again.

2. When the ways of the old world, and of Sodom, were in fashion, if any thing happened to molest those that were for the customs of the present times, I laboured to make them quiet again, and to cause them to act without molestation.

3. To come nearer home, when the wars fell out between Shaddai and Diabolus, if at any time I saw any of the town of Mansoul afraid of destruction, I often used by some way, device, invention, or other, to labour to bring them to peace again.

Wherefore since I have always been a man of so virtuous a temper, as some say, a peace-maker is; and if a peace-maker be so deserving a man, as some have been bold to attest he is; then let me, gentlemen, be accounted by you, who have a great name for

for justice and equity in Mansoul, for a man that deserveth not this inhumane way of treatment, but liberty, and also a licence to seek damage of those that have been my accusers.

Then said the clerk, Cryer, make proclamation.

Cryer. O yes, forasmuch as the prisoner at the bar hath denied his name to be that which is mentioned in the indictment, the court requireth, that if there be any in this place that can give information to the court of the original and right name of the prisoner, they would come forth and give in their evidence: for the prisoner stands upon his own innocency.

Then came two into the court, and desired, that they might have leave to speak what they knew concerning the prisoner at the bar; the name of the one was Search-truth, and the name of the other Vouch-truth: so the court demanded of these men, if they knew the prisoner; and what they could say concerning him? for he stands, said they, upon his own vindication.

Then said Mr Search-truth, My Lord, I.

Court. Hold, give him his oath; then they sware him. So he proceeded.

Search. My Lord, I know, and have known this man from a child, and can attest that his name is False-peace. I knew his father, his name was Mr Flatter, and his mother before she was married was called by the name of Mrs Sooth-up, and these two when they came together, lived not long without this son; and when he was born, they called his name False-peace. I was his play-fellow, only I was somewhat older than he; and when his mother did use to call him home from his play, she used to say, False-peace, False-peace, come home quick, or I'll fetch you. Yea, I knew him when he sucked; and though I was then but little, yet I can remember that when his mother did use to sit at the door with him, or did play with him in her arms, she would call him twenty times together, my little False-peace my pretty False-peace, and O! my sweet rogue, False-peace; and again, O! my little bird, False-peace;

peace; and how do I love my child! the gossips also know it is thus, though he has had the face to deny it in open court.

Then Mr Vouch-truth, was called upon to speak what he knew of him. So they sware him.

Then said Mr Vouch-truth, My Lord, all that the former witness hath said is true; his name is False-peace, the son of Mr Flatter, and of Mrs Sooth-up his mother. And I have in former times seen him angry with those who have called him any thing else but False-peace; for he would say, that all such did mock and nick-name him; but this was in the time when Mr False-peace was a great man, and when the Diabolonians were the brave men in Mansoul.

Court. Gentlemen, you have heard what these two men have sworn against the prisoner at the bar: and now Mr False-peace to you, you have denied your name to be False-peace, yet you see that these honest men have sworn that this is your name. As to your plea, in that you are quite besides the matter of your indictment, you are not by it charged for evil doing, because you are a man of peace, or a peace-maker among your neighbours; but for that you did wickedly, and satanically, bring, keep, and hold the town of Mansoul, both under its apostacy from, and in its rebellion against its King, in a false, lying, and damnable peace, contrary to the law of Shaddai, and likewise to the hazard of the destruction of the then miserable town of Mansoul. All that you have pleaded for yourself is, that you have denied your name, &c. but here you see we have witnesses to prove that you are the man.

For the peace that you so much boast of making among your neighbours, know that peace is not a companion of truth and holiness, but which is without this foundation, is grounded upon a lie, and is both deceitful and damnable; as also the great Shaddai hath said, thy plea therefore has not delivered thee from what by the indictment thou art charged with, but rather it doth fasten all upon thee.

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But thou shalt have very fair play; let us call the witnesses that are to testify, as to matter of fact, and see what they have to say for our Lord the King against the prisoner at the bar.

Cler. Mr Know-all, what say you for our Lord the King against the prisoner at the bar?

Know. My Lord, this man hath of a long time made it, to my knowledge, his business to keep the town of Mansoul in a sinful quietness, in the midst of all her lewdness, filthiness, and turmoils; and hath said, and that in my hearing, Come, come, let us fly from all trouble, on what ground soever it comes, and let us be for a quiet and peaceable life, though it waiteth a good foundation.

Cler. Come, Mr Hate-lies, what have you to say?

Hate. My Lord, I have heard him say, that peace, though in a way of unrighteousness, is better than trouble with truth.

Cler. Where did you hear him say this?

Hate. I hear him say it in Folly-yard, at the house of one Mr Simple, next door to the sign of the Self-deceiver. Yea, he hath said this to my knowledge twenty times in that place.

Cler. We may spare further witnesses; this evidence is plain and full. Set him by, Gaoler, and set Mr No-truth to the bar.

Mr No-truth, thou art here indicted by the name of *No-truth*, (an intruder upon the town of Mansoul), for that thou hast always, to the dishonour of Shaddai, and the endangering of the utter ruin of the famous town of Mansoul, set thyself to deface, and utterly to spoil all the remainders of the law and image of Shaddai that have been found in Mansoul after her deep apostacy from her King to Diabolus the envious tyrant. What sayst thou? art thou guilty of this indictment, or not?

Mr No-truth's indictment.

No-truth. Not guilty, my Lord.

His plea.

Then the witnesses were called, and Mr Know-all did first give in his evidence against him.

Know. My Lord, this man was at the pulling down of the image of Shaddai; yea, this is he that did it with

with

with his own hands. I myself stood by and saw him do it, and he did it at the commandment of Diabolus. Yea, this Mr No-truth did more than this, he did also set up the horned image of the beast Diabolus in the same place. This also is he that at the bidding of Diabolus did rent and tear, and cause to be consumed, all that he could of the remainders of the law of the King, even whatever he could lay his hands on in Mansoul.

Cler. Who saw him do this besides yourself?

Hate. I did, my Lord, and so did many more besides; for this was not done by stealth, or in a corner, but in the open view of all, yea, he chose himself to do it publicly; for he delighted in the doing of it.

Cler. Mr No-truth, how could you have the face to plead not guilty, when you were so manifestly the doer of all this wickedness?

No-truth. Sir, I thought I must say something, and as my name is, so I speak; I have been advantaged thereby before now, and did not know but by speaking No-truth, I might have reaped the same benefit now.

Mr Pityless indicted.

Cler. Set him by, Gaoler, and set Mr Pityless to the bar: Mr Pityless, thou art here indicted by the name of *Pityless*, (an intruder upon the town of Mansoul), for that thou didst most traiterously and wickedly shut up all bowels of compassion, and wouldst not suffer Mansoul to condole her own misery when she had apostatized from her rightful King, but didst evade, and at all times turn her mind away from those thoughts that had in them a tendency to lead her to repentance. What sayest thou to this indictment? guilty, or not guilty?

His plea.

Not guilty of pitylessness: All I did was to chear up, according to my name, for my name is not Pityless, but Chear-up; and I could not abide to see Mansoul incline to melancholy.

Cler. How! do you deny your name, and say it is not Pityless, but Chear-up? call for the witnesses: what say you the witnesses to this plea?

Know. My Lord, his name is Pityless; so he hath
write

writ himself in all papers of concern wherein he has had to do. But these Diabolonians love to counterfeit their names: Mr Covetousness covers himself with the name of Good-husbandry, or the like: Mr Pride can, when need is, call himself Mr Neat, Mr Handsome, or the like, and so of all the rest of them.

Cler. Mr Tell-true, what say you?

Tell. His name is Pityless, my Lord; I have known him from a child, and he hath done all that wickedness wherof he stands charged in the indictment; but there is a company of them that are not acquainted with the danger of damning, therefore they call all those melancholy that have serious thoughts how that state should be shunned by them.

Cler. Set Mr Haughty to the bar, Gadler. *Mr Haugh* Haughty, thou art here indicted by the name of *ty's indict-* *Haugh* Haughty, (an intruder upon the town of Mansoul), *ment.* for that thou didst most traiterously and devilishly teach the town of Mansoul to carry it loftily and stoutly against the summons that was given them by the captains of the King Shaddai. Thou didst also teach the town of Mansoul to speak contemptuously, and vilifying of their great King Shaddai; and didst moreover encourage, both by words and examples, Mansoul to take up arms both against the King and his Son Emanuel. How sayst thou, art thou guilty of this indictment, or not?

Haugh. Gentlemen, I have always been a man of *His plea.* courage and valour, and have not used, when under the greatest clouds, to sneak or hang down the head like a bullrush; nor did it at all at any time please me to see men veil their bonnets to those that have opposed them; yea, tho' their adversaries seemed to have ten times the advantage of them.

I did not use to consider who was my foe, nor what the cause was in which I was engaged. It was enough to me if I carried it bravely, fought like a man, and came off a victor.

Court. Mr Haughty, you are not here indicted for that you have been a valiant man, nor for your courage and stoutness in times of distress, but for that
you

you have made use of this your pretended valour to draw the town of Mansoul into acts of rebellion both against the great King and Emanuel his Son. This is the crime and the thing wherewith thou are charged in and by the indictment. But he made no answer to that.

Now when the court had thus far proceeded against the prisoners at the bar, when they put them over to the verdict of their jury, to whom they did apply themselves after this manner:

Gentlemen of the jury, you have been here, and have seen these men, you have heard their indictments, their pleas, and what the witnesses have testified against them: now what remains, is, that you do forthwith withdraw yourselves to some place, where without confusion you may consider of what verdict, in a way of truth and righteousness, you ought to bring in for the King against them, and so bring it in accordingly.

*The jury
withdraw.*

Then the jury, to wit, Mr Belief, Mr True-heart, Mr Upright, Mr Hate-bad, Mr Love-god, Mr See-truth, Mr Heavenly-mind, Mr Moderate, Mr Thankful, Mr Humble, Mr Good-work, and Mr Zeal-for-God, withdrew themselves in order to their work: now when they were shut up by themselves, they fell to discourse among themselves in order to the drawing up of their verdict.

And thus Mr Belief, for he was the foreman, began: Gentlemen, quoth he, for the men, the prisoners at the bar, for my part I believe that they all deserve death. Very right, said Mr True-heart, I am wholly of your opinion. O what a mercy is it, said Mr Hate-bad, that such villains as these are apprehended! Ay ay, said Mr Love-God, this is one of the joyfullest days that ever I saw in my life. Then said Mr See-truth, I know that if we judge them to death, our verdict shall stand before Shaddai himself. Nor do I at all question it, said Mr Heavenly-mind; he said moreover, When all such beasts as these are cast out of Mansoul, what a goodly town will it be then! Then said Mr Moderate, it is not
my

my manner to pass my judgement with rashness; but for these, their crimes are so notorious, and the witness so palpable, that that man must be wilfully blind who saith the prisoners ought not to die. Blessed be God, said *Mr Thankful*, that the traitors are in safe custody. And I join with you in this upon my bare knees, said *Mr Humble*. I am glad also said *Mr Good-work*. Then said the warm man, and true hearted *Mr Zeal-for-God*, cut them off, they have been the plague, and have sought the destruction of Mansoul.

Thus therefore being all agreed in their verdict, they came instantly into the court.

Cler. Gentlemen of the jury, answer all to your names. *Mr Belief*, one; *Mr True-heart*, two; *Mr Upright*, three; *Mr Hate-bad*, four; *Mr Love-God*, five; *Mr See-truth*, six; *Mr Heavenly-mind*, seven; *Mr Moderate*, eight; *Mr Thankful*, nine; *Mr Humble*, ten; *Mr Good-work*, eleven; and *Mr Zeal-for-God*, twelve; good men and true; stand together in your verdict. Are you agreed? *They are agreed of their verdict, and bring them in guilty.*

Jury. Yes, my Lord.

Cler. Who shall speak for you?

Jury. Our foreman.

Cler. You the gentlemen of the jury being impanelled for our Lord the King, to serve here in a matter of life and death, have heard the trials of each of these men, the prisoners at the bar, What say you, are they guilty of that, and those crimes for which they stand here indicted? or are they not guilty?

Foreman. Guilty, my Lord.

Cler. Look to your prisoners, gaoler.

This was done in the morning, and in the afternoon they received the sentence of death according to the law.

The gaoler therefore having received such a charge put them all in the inward prison, to preserve them there till the day of execution, which was to be the next day in the morning.

But now to see how it happened, one of the prisoners,

Incredulity breaks prison.

T

soners, *Incredulity* by name, in the interim betwixt the sentence and the time of execution, brake prison, and made his escape, and gets him away quite out of the town of Mansoul, and lay lurking in such places and holds as he might, until he should again have opportunity to do the town of Mansoul a mischief, for their thus handling of him as they did.

Now when *Mr True-man*, the gaoler perceived that he had lost his prisoner, he was in a heavy taking, because that prisoner was to speak on, the very worst of all the gang: Wherefore first he goes and acquaints my *Lord Mayor*, *Mr Recorder*, and my *Lord Will-bewill*, with the matter, and to get of them an order to make search for him throughout the town of Mansoul. So an order he got, and search was made, but no such man could now be found in all the town of Mansoul.

All that could be gathered was, that he had lurked a while about the outside of the town, and that here and there one or other had a glimpse of him, as he did make his escape out of Mansoul; One or two also did affirm, that they saw him without the town going apace quite over the plain. Now when he was quite gone, it was affirmed by one *Mr Did-see*, that he ranged all over dry places, till he met with *Diabolus* his friend; and where should they meet one another, but just upon *Hell gate-hill*?

But, Oh! what a lamentable story did the old gentleman tell to *Diabolus* concerning what sad alterations *Emanuel* had made in Mansoul.

As first, how Mansoul had, after some delays, received a general pardon at the hands of *Emanuel*; and that they had invited him into the town; and that they had given him the castle for his possession. He said moreover, that they had called his soldiers into the town, coveted who should quarter the most of them; they also entertained him with the timbrel, song, and dance. But that, said *Incredulity*, that is the sorest vexation to me, is, that he hath pulled down, O father, thy image, and set up his own; pulled down thy officers, and set up his own. Yea, and

and Will-bewill, that rebel, who, one would have thought, should never have turned from us, he is now in as great favour with Emanuel as ever he was with thee. But besides all this, this Will-bewill has received a special commission from his master, to search for, to apprehend, and to put to death all, and all manner of Diabolonians that he shall find in Mansoul. Yea, and this Will-bewill has taken and committed to prison already eight of my Lord's most trusty friends in Mansoul. Nay, further, my Lord, with grief I speak it, they have been all arraigned, condemned, and I doubt before this executed, in Mansoul. I told my Lord of eight, and myself was the ninth, who should assuredly have drunk of the same cup, but that through craft I, as thou seest, have made mine escape from them.

When Diabolus had heard this lamentable story, *Diabolus* he yelled, and snuffed up the wind like a dragon, and *yells at the* made the sky to look dark with roaring: He also *news.* swore that he would try to be revenged on Mansoul for this. So they, both he and his old friend Incredulity, concluded to enter into consultation how they might get the town of Mansoul again.

Now, before this time, the day was come in which the prisoners in Mansoul were to be executed. So they were brought to the cross, and that by Mansoul, in most solemn manner; for the Prince said, that this should be done by the hand of the town of Mansoul, that I may see, said he, the forwardness of my now redeemed Mansoul to keep my word, and to do my commandments, and that I may bless Mansoul in doing this deed. Proof of sincerity pleases me well: Let Mansoul therefore first lay their hands upon these Diabolonians to destroy them.

So the town of Mansoul slew them according to the word of their Prince. But when the prisoners were brought to the cross to die, you can hardly believe what troublesome work Mansoul had of it to put the Diabolonians to death, (for the men knowing that they must die, and every of them having implacable enmity in their heart to Mansoul), what did

*Execution
done.*

*The Prince
congratu-
lates them
makes a
new cap-
tain.*

they, but took courage at the cross, and there resisted the men of the town of Mansoul? Wherefore the men of Mansoul were forced to cry out for help to the captains and men of war. Now the great Shaddai had a secretary in the town, and he was a great lover of the men of Mansoul, and he was at the place of execution also; so he hearing the men of Mansoul cry out against the strugglings and unruliness of the prisoners, rose up from his place, and came and put his hands upon the hands of the men of Mansoul. So they crucified the Diablonians, that had been a plague, a grief, and an offence, to the town of Mansoul.

Now, when this good work was done, the Prince came down to see, to visit, and to speak comfortably to the men of Mansoul, and to strengthen their hands in such work. And he said to them, that by this act of theirs he had proved them, and found them to be lovers of his person, observers of his laws, and such as had also respect to his honour. He said moreover, (to shew them that they by this should not be losers, nor their town weakened by the loss of them), that he would make them another captain, and that of one of themselves; and that this captain should be the ruler of a thousand, for the good and benefit of the now flourishing town of Mansoul.

So he called one to him whose name was *Waiting*, and bid him go quickly up to the castle-gate, and inquire there for one *Mr Experience*, that waiteth upon that noble Captain, the Captain Credence, and bid him come hither to me. So the messenger that waited upon the good Prince Emanuel, went and said as he was commanded. Now, the young gentleman was waiting to see the captain train and muster his men in the castle-yard. Then said Mr *Waiting* to him, Sir, the Prince would that you should come down to his Highness forthwith. So he brought him down to Emanuel; and he came and made obeisance before him. Now the men of the town knew Mr *Experience* well, for he was born and bred in Mansoul; they also knew him to be a man of conduct, of
valour,

valour, and a person prudent in matters; he was also a comely person, well spoken, and very successful in his undertakings.

Wherefore the hearts of the townsmen were transported with joy, when they saw that the Prince himself was so taken with Mr Experience that he would needs make him a captain over a band of men.

So with one consent they bowed the knee before Emanuel, and with a shout said, Let Emanuel live for ever. Then said the Prince to the young gentleman whose name was *Mr Experience*, I have thought good to confer upon thee a place of trust and honour in this my town of Mansoul. (Then the young man bowed his head and worshipped.) It is, said Emanuel, that thou shouldst be a captain, a captain over a thousand men in my beloved town of Mansoul. Then said the captain, Let the King live. So the Prince gave out orders forthwith to the King's secretary, that he should draw up for Mr Experience a commission to make him a captain over a thousand men, and let it be brought to me, said he, that I may set to my seal. So it was done as it was commanded; the commission was drawn up, brought to Emanuel, and he set his seal thereto: then by the hand of Mr Waiting he sent it away to the captain. *His commission sent him.*

Now, so soon as the captain had received his commission, he soundeth his trumpet for volunteers, and young men come to him apace; yea, the greatest and chiefest men in the town sent their sons to be listed under his command. Thus Captain Experience came under command to Emanuel for the good of the town of Mansoul. He had for his lieutenant one Mr Skilful, and for his cornet one Mr Memory. His under officers I need not name. His colours were the white colours, for the town of Mansoul, and his escutcheon was the dead lion and dead bear. So the Prince returned to his Royal palace again.

Now, when he was returned thither, the elders of the town of Mansoul, to wit, the Lord Mayor, the Recorder, and the Lord Will-bewill, went to congratulate him, and in special way, to thank him for

for his love, care, and the tender compassion which he shewed to his ever obliged town of Mansoul. So after a while, and some sweet communion between them, the townsmen having solemnly ended their ceremony, returned to their place again.

*He renews
their charter.*

Emanuel also at this time appointed them a day wherein he would renew their charter, yea, wherein he would renew and enlarge it, mending several faults therein, that Mansoul's yoke might be yet more easy. And this he did without any desire of theirs, even of his own frankness and noble mind. So when he had sent for and seen their old one, he laid it by, and said, Now that which decayeth and waxeth old, is ready to vanish away. He said moreover, The town of Mansoul shall have another, a better, a new one, more steady and firm by far. An epitome thereof take as follows.

*An epitome
of
their new
charter.*

" Emanuel, Prince of Peace, and a great lover of the town of Mansoul, I do, in the name of my Father, and of mine own clemency, give, grant, and bequeath to my beloved town of Mansoul,

1. Free, full, and everlasting forgiveness, of all wrongs, injuries, and offences, done by them against my Father, Me, their neighbour, or themselves.

2. I do give them the holy law, and my testament, with all that therein is contained, for their everlasting comfort and consolation.

3. I do also give them a portion of the self-same grace and goodness that dwells in my Father's heart and mine.

4. I do give, grant, and bestow upon them freely, the world, and what is therein, for their good; and they shall have that power over them, as shall stand with the honour of my Father, my glory, and their comfort; yea, I grant them the benefits of life and death, and of things present, and things to come. This privilege, no other city, town, or corporation, shall have, but my Mansoul only.

5. I do give and grant them leave, and free access, to me in my palace; at all seasons, (to my palace above or below), there to make known their wants to me

me: And I give them moreover a promise, that I will hear and redress all their grievances.

6. I do give, grant to, and invest the town of Mansoul, with full power and authority, to seek out, take, enslave, and destroy all, and all manner of Diabolonians; that at any time, from whence soever, shall be found straggling in or about the town of Mansoul.

7. I do further grant to my beloved town of Mansoul, that they shall have authority not to suffer any foreigner or stranger, or their seed, to be free in, and of the blessed town of Mansoul; nor to share in the excellent privileges thereof. But that all the grants, privileges, and immunities, that I bestow upon the famous town of Mansoul, shall be for those the old natives, and true inhabitants thereof; to them I say, and to their right seed after them.

But all Diabolonians of what sort, birth, country, or kingdom soever, shall be debarred a share therein."

So when the town of Mansoul had received at the hand of Emanuel their gracious charter, (which in itself is infinitely more large than by this lean epitome is set before you), they carried it to audience, that is, to the market-place, and there *Mr Recorder* read it in the presence of all the people. This being done, it was had back to the Castle-gates, and there fairly engraven upon the doors thereof, and laid in letters of gold, to the end that the town of Mansoul, with all the people thereof, might have it always in their view, or might go where they might see what a blessed freedom their Prince had bestowed upon them, that their joy might be increased in themselves, and their love renewed to their great and good Emanuel.

But what joy! what comfort! what consolation! *Joy renew* think you, did now possess the hearts of the men of *ed in Man-* Mansoul? The bells ringed, the minstrels played, the *soul.* people danced, the captains shouted, the colours waved in the wind, and the silver trumpets sounded, and the Diabolonians now were glad to hide their heads, for they looked like them that had been long dead.

When

When this was over, the Prince sent again for the elders of the town of Mansoul, and communed with them about a ministry that he intended to establish among them; such a ministry that might open unto them, and that might instruct them in the things that did concern their present and future state.

For, said he, you of yourselves, without you have teachers and guides, will not be able to know, and if not to know, to be sure, not to do the will of my Father.

At this news, when the elders of Mansoul brought it to the people, the whole town came running together, (for it pleased them well, as whatever the Prince now did, pleased the people), and all with one consent implored his Majesty, that he would forthwith establish such a ministry among them as might teach them both law and judgement, statute and commandment; that they might be documented in all good and wholesome things. So he told them, that he would grant them their request, and would establish two among them; one that was of his Father's court, and one that was a native of Mansoul.

He that is from the court, said he, is a person of no less quality and dignity than is my Father and I, and he is the Lord Chief Secretary of my Father's house; for he is, and always has been, the chief dictator of all my Father's laws; a person altogether well skilled in all mysteries, and knowledge of mysteries, as is my Father, or as myself is. Indeed he is one with us in nature; and also as to loving of, and being faithful to, and in, the eternal concerns of the town of Mansoul.

And this is he, said the Prince, that must be your chief teacher: for it is he, and he only that can teach you clearly in all high and supernatural things. He and he only it is that knows the ways and methods of my Father at court; nor can any like him shew how the heart of my Father is at all times, in all things, upon all occasions, towards Mansoul: for as no man knows the things of a man, but that spirit
of

of a man which is in him; so the things of my Father knows no man, but this his high and mighty Secretary. Nor can any, as he, tell Mansoul, how and what they shall do to keep themselves in the love of my Father. He also it is that can bring lost things to your remembrance; and that can tell you things to come. This teacher therefore must of necessity have pre-eminence (both in your affections and judgement) before your other teacher: his personal dignity, the excellency of his teaching, also the great dexterity that he hath to help you to make and draw up petitions to my Father for your help, and to his pleasing, must lay obligations upon you to love him, fear him, and to take heed that you grieve him not.

This person can put life and vigour into all he says; yea, and can also put it into your hearts. This person can make seers of you, and can make you tell what shall be hereafter. By this person you must frame all your petitions to my Father and me; and without his advice and counsel first obtained, let nothing enter into the town or castle of Mansoul: for that may disgust and grieve this noble person.

Take heed, I say, that you do not grieve this minister: for if you do, he may fight against you; and should he once be moved by you, to set himself against you, against you in battle array; that will distress you more than if twelve legions should from my Father's court be sent to make war upon you.

But, as I said, if you shall hearken unto him, and shall love him; if you shall devote yourselves to his teaching, and shall seek to have converse, and to maintain communion with him; you shall find him ten times better than is the whole world to any: Yea, he will shed abroad the love of my Father in your hearts, and Mansoul will be the wisest and most blessed of all people.

Then did the Prince call unto him the old gentleman, who before had been the recorder of Mansoul, *Conscience* Mr Conscience by name, and told him, That foras-
much as he was well skilled in the law and govern-
ment

*Conscience
made a
minister.*

ment of the town of Mansoul, and was also well spoken, and could pertinently deliver to them his master's will in all terrene and domestic matters, therefore he would also make him a minister for, in, and to the goodly town of Mansoul, in all the laws, statutes, and judgements of the famous town of Mansoul. And thou must, said the Prince, confine thyself to the teaching of moral virtues, to civil and natural duties; but thou must not attempt to presume to be a revealer of those high and supernatural mysteries that are kept close in the bosom of Shaddai my Father; for those things know no man, nor can any reveal them but my Father's Secretary only.

Thou art a native of the town of Mansoul, but the Lord Secretary is a native with my Father; wherefore, as thou hast knowledge of the laws and customs of the corporation, so he of the things and will of my Father, Wherefore, Oh! *Mr Conscience*, although I have made thee a minister and a preacher in the town of Mansoul; yet, as to the things which the Lord Secretary knoweth, and shall teach to this people, there thou must be his scholar and a learner, even as the rest of Mansoul are.

Thou must therefore, in all high and supernatural things, go to him for information and knowledge; for though there be a spirit in man, this person's inspiration must give him understanding. Wherefore, Oh! thou *Mr Recorder*, keep low and be humble, and remember that the Diabolonians that kept not their first charge, but left their own standing, are now made prisoners in the pit; be therefore content with thy station.

*His power
in Man-
soul.*

I have made thee my Father's vice-gerent on earth, in such things of which I have made mention before: and thou, take thou power to teach them to Mansoul; yea, and to impose them with whips and chastisements, if they shall not willingly hearken to do thy commandments.

His liberty

And, *Mr Recorder*, because thou art old, and through many abuses made feeble; therefore I give thee leave and licence to go when thou wilt to my fountain my conduit

conduit, and there to drink freely of the blood of my grape, for my conduit does always run wine. Thus doing, thou shalt drive from thy heart and stomach all foul, gross, and hurtful humours. It will also lighten thine eyes, and will strengthen thy memory for the reception and keeping of all that the King's most noble Secretary teacheth.

When the Prince had thus put Mr Recorder (that once so was) into the place and office of a minister to Mansoul; and the man had thankfully accepted thereof, then did Emanuel address himself in a particular speech to the townsmen themselves.

"Behold (said the Prince to Mansoul) my love and *Emanuel's* care towards you, I have added to all that is past, this *speech to* mercy to appoint you preachers; the most noble *the town.* Secretary to teach you in all high and sublime mysteries; and this gentleman (pointing to Mr Conscience) is to teach you in all things human and domestic; for therein lieth his work. He is not, by what I have said, debarred of telling to Mansoul any thing that he hath heard and received at the mouth of the Lord High Secretary; only he shall not attempt to presume to pretend to be a revealer of those high mysteries himself; for the breaking of them up, and the discovery of them to Mansoul, lieth only in the power, authority, and skill of the Lord High Secretary himself. Talk of them he may, and so may the rest of the town of Mansoul; yea, and may, as occasion gives them opportunity, press them upon each other for the benefit of the whole. These things, therefore, I would have you observe and do, for it is for life, and lengthening of your days.

And one thing more to my beloved Mr Recorder, and to all the town of Mansoul: You must not dwell in, nor stay upon any thing of that which he hath in commission to teach you, as to your trust and expectation of the next world; of the next world I say, for I purpose to give another to Mansoul, when this with them is worn out; but for that you most wholly and solely have recourse to, and make stay upon his doctrine, that is your teacher after the first order. Yea,

Mr Recorder himself must not look for life from that which he himself revealeth; his dependence for that must be founded in the doctrine of the other preacher. Let Mr Recorder also take heed that he receive not any doctrine, or point of doctrine, that are not communicated to him by his superior teacher; nor yet within the precincts of his own formal knowledge."

Now, after the Prince had thus settled things in the famous town of Mansoul, he proceeded to give to the elders of the corporation a necessary caution, to wit, how they should carry it to the high and noble captains that he had from his Fathers court sent or brought with him to the famous town of Mansoul.

"These captains (said he) do love the town of Mansoul and they are picked men, picked out of abundance, as men that best suit, and that will most faithfully serve in the wars of Shaddai against the Diabolonians, for the preservation of the town of Mansoul, I charge you therefore, (said he) O ye inhabitants of the now flourishing town of Mansoul, that you carry it not ruggedly, or untowardly to my captains, or their men; since, as I said, they are picked and choice men, men chosen out of many for the good of the town of Mansoul. I say, I charge you, that you carry it not ruggedly, or untowardly to them; for though they have the hearts and faces of lions, when at any time they shall be called forth to engage and fight with the King's foes, and the enemies of the town of Mansoul; yet a little discountenance cast up on them from the town of Mansoul, will deject and cast down their faces, will weaken and take away their courage. Do not, therefore, O my beloved, carry it unkindly to my valiant captains, and courageous men of war, but love them, nourish them, succour them, and lay them in your bosoms, and they will not only fight for you, but cause to fly from you all those the Diabolonians that seek, and will, if possible, be your utter destruction.

If therefore any of them should, at any time, be sick or weak, and so not able to perform that office of love, which with all their hearts they are willing

to do, (and will do also when well and in health), slight them not nor despise them, but rather strengthen them and encourage them, though weak and ready to die; for they are your fence and your guard, your wall, your gates, your locks, and your bars. And although when they are weak, they can do but little, but rather need to be helped by you, (than that you should then expect great things from them); yet when well, you know what exploits, what feats and warlike achievements they are able to do, and will perform for you.

Besides, if they be weak, the town of Mansoul cannot be strong; if they be strong, then Mansoul cannot be weak; your safety therefore doth lie in their health, and in your countenancing of them. Remember also, that if they be sick, they catch that disease of the town of Mansoul itself.

These things I have said unto you, because I love your welfare and your honour: Observe, therefore, O Mansoul, to be punctual in all things that I have given in charge unto you, and that not only as a town corporate, and so to your officers and guard, and guides in chief, but to you as you are a people whose well being, as single person, depends on the observation of the orders and commandments of their Lord.

Next, O my Mansoul, I do warn you of that of which notwithstanding that reformation that at present is wrought among you, you have need to be warned about: wherefore hearken diligently unto me. I am now sure, and you will know hereafter, that there are yet of the Diabolonians remaining in the town of Mansoul, Diabolonians that are sturdy and implacable, and that do already, while I am with you, and that will yet more when I am from you, study, plot, contrive, invent, and jointly attempt to bring you to desolation, so to a state far worse than that of the Egyptian bondage; they are the avowed friends of Diabolus, therefore look about you; they used heretofore to lodge with their prince in the castle, when Incredulity was the *Lord Mayor* of

of this town; but since my coming hither, they lie more in outsidés and walls, and have made themselves dens, and caves, and holes, and strong holds therein. Wherefore, O Mansoul, thy work as to this will be so much the more difficult and hard. That is, to take, mortify, and put them to death, according to the will of my Father. Nor can you utterly rid yourselves of them, unless you should pull down the walls of your town, the which I am by no means willing you should. Do you ask me what shall we do them? Why, be you diligent, and quit you like men, observe their holds, find out their haunts, assault them, and make no peace with them. Wherever they haunt, lurk, or abide, and what terms of peace soever they offer you, abhor, and all shall be well betwixt you and me. And, that you may the better know them from those that are the natives of Mansoul, I will give you this brief schedule of the names of the chief of them; and they are these that follow: *The Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, Mr Drunkenness, Mr Reveling, Mr Idolatry, Mr Witchcraft, Mr Variance, Mr Emulation, Mr Wrath, Mr Strife, Mr Sedition, and Mr Heresy.* These are some of the chief, O Mansoul! of those that will seek to overthrow thee for ever. These, I say, 'are the sucklers in Mansoul, but look thou well into the law of thy King, and there thou shalt find their physiognomy, and such other characteristical notes of them by which they certainly may be known.

These, O my Mansoul, (and I would gladly that you should certainly know it), if they be suffered to run and range about the town as they would, will quickly, like vipers, eat out your bowels, yea, poison your captains, cut the sinews of your soldiers, break the bars and bolts of your gates, and turn your now most flourishing Mansoul, into a barren and desolate wilderness, and ruinous heap. Wherefore, that you may take courage to yourselves, to apprehend these villains where-ever you find them, I give to you my

Lord

Lord Mayor, my *Lord Will-bewill*, and *Mr-Recorder*, with all the inhabitants of the town of Mansoul, full power and commission to seek out, to take, and to cause to be put to death by the cross, all, and all manner of Diabolonians, when and where-ever you shall find them to lurk within, or to range without the walls of the town of Mansoul.

I told you before, that I had placed a standing ministry among you; not that you have but these with you, for my four first captains who came against the master and lord of the Diabolonians that was in Mansoul, they can, and (if need be, and) if they be required, will not only privately inform, but publicly preach to the corporation, both good and wholesome doctrine, and such as shall lead you in the way. Yea, they will set up a weekly, yea, if need be, a daily lecture in thee, O Mansoul! and will instruct thee in such profitable lessons, that if heeded, will do thee good at the end. And take good heed that you spare not the men that you have a commission to take and crucify.

Now, as I have set out before your eyes the vagrants and runagates by name, so I will tell you, that among yourselves some of them shall creep in to beguile you, even such as would seem, and that in appearance, very ripe and hot for religion. And they, if you watch not, will do you a mischief, such an one as at present you cannot think of.

These, as I said, will shew themselves to you in another hue than those under description before. Wherefore Mansoul watch and be sober, and suffer not thyself to be betrayed.

When the Prince had thus far new-modelled the town of Mansoul, and had instructed them in such matters as were profitable for them to know, then he appointed another day, in which he intended, when the townsfolk came together, to bestow a further badge of honour upon the town of Mansoul; a badge that should distinguish them from all the people, kindreds, and tongues, that dwell in the kingdom of Universe. Now it was not long before the day appointed

*Another
privilege
for Man-
soul.*

pointed was come, and the Prince and his people met in the King's palace, where first Emanuel made a short speech unto them, and then did for them as he had said, and unto them as he had promised.

My Mansoul, said he, that which I now am about to do, is to make you known to the world to be mine, and to distinguish you also in your own eyes from all false traitors that may creep in among you.

*White
robes.*

Then he commanded that those that waited upon him should go and bring forth out of his treasury those white and glistering robes that I, said he, have provided and laid up in store for my Mansoul. So the white garments were fetched out of his treasury, and laid forth to the eyes of the people. Moreover, it was granted to them, that they should take them and put them on according, said he, to your size and stature. So the people were put into white, into fine linen, white and clean.

Then said the Prince unto them, This, O Mansoul, is my livery, and the badge by which mine are known from the servants of others. Yea, it is that which I grant to all that are mine, and without which no man is permitted to see my face. Wear them, therefore, for my sake who gave them unto you; and also if you would be known by the world to be mine.

But now, can you think how Mansoul shone? it was fair as the sun, clear as the moon, and terrible as an army with banners.

The Prince added further, and said, No prince, potentate, or mighty one of universe, giveth this livery but myself. Behold, therefore, as I said before, you shall be known by it to be mine.

And now, said he, I have given you my livery, let me give you also in commandment concerning them: And be sure that you take good heed to my words.

1. Wear them daily, day by day, lest you should at sometimes appear to others as if you were none of mine.

2. Keep them always white; for it is, if they be soiled, dishonour to me.

3. Wherefore gird them up from the ground, and let them not lag with dust and dirt.

4. Take

4. Take heed that you lose them not, lest you walk naked, and they see your shame.

5. But if you should sully them, if you should defile them, (the which I am greatly unwilling you should, and the prince Diabolus would be glad if you would), then speed you to do that which is written in my law, that yet you may stand, and not fall before me, and before my throne. Also this is the way to cause that I may not leave you nor forsake you while here, but may dwell in this town of Mansoul for ever.

And now was Mansoul, and the inhabitants of it, as the signet upon Emanuel's right hand. Where was there now a town, a city, a corporation, that could compare with Mansoul? A town redeemed from the hand and from the power of Diabolus. A town that the King Shaddai loved, and that he sent Emanuel to regain from the prince of the infernal cave; yea, a town that Emanuel loved to dwell in, and that he chose for his royal habitation; a town that he fortified for himself, and made strong by the force of his army. What shall I say? Mansoul has now a most excellent Prince, golden captains and men of war, weapons proved, and garments as white as snow! Nor are these benefits to be counted little, but great. Can the town of Mansoul esteem them so, and improve them to that end and purpose for which they are bestowed upon them?

When the Prince had thus completed the modelling of the town, to shew that he had great delight in the work of his hands, and took pleasure in the good that he had wrought for the famous and flourishing Mansoul, he commanded, and they set his standard upon the battlements of the castle. And then,

1. He gave them frequent visits, not a day now but the elders of Mansoul must come to him (or he to them) into his palace. Now they must walk and talk together of all the great things that he had done, and yet further promised to do, for the town of Mansoul. Thus would he often do with the Lord Mayor, my Lord Will-bewill, and the honest subordinate

*The glorious
state
of Man-
soul.*

dinate preacher Mr Conscience, and Mr Recorder. But, Oh! how graciously! how lovingly! how courteously? and tenderly! did this Blessed Prince now carry it towards the town of Mansoul! In all the streets, gardens, orchards, and other places where he came, to be sure the poor should have his blessing and benediction; yea, he would kiss them, and if they were ill he would lay hands on them, and make them well. The captains also he would daily, yea sometimes hourly, encourage with his presence and goodly words. For you must know, that a smile from him upon them, would put more vigour, more life and stoutness into them, than would any thing else under heaven.

*A token of
marriage.*

*A token of
honour.*

*A token of
beauty.*

*A token of
pardon.*

The Prince would now also feast them, and with them, continually: Hardly a week would pass but a banquet must be had betwixt him and them. You may remember that some pages before, we made mention of one feast that they had together, but now to feast them was a thing more common; every day with Mansoul was a feast-day now. Nor did he, when they returned to their places, send them empty away; either they must have a ring, a gold chain, a bracelet, a white stone, or something; so dear was Mansoul to him now! so lovely was Mansoul in his eyes!

2. When the elders and townsmen did not come to him, he would send in much plenty of provision unto them, meat that came from court, wine and bread that were prepared for his Father's table: Yea, such delicacies would he send unto them, and therewith would so cover their table, that whoever saw it confessed that the like could not be seen in any kingdom.

3. If Mansoul did not frequently visit him as he desired they should, he would walk out to them, knock at their doors, and desire entrance, that amity might be maintained betwixt them and him; if they did hear and open to him, as commonly they would if they were at home, then would he renew his former love, and confirm it too with some new tokens and signs of continued favour.

And

And was it not now amazing to behold, that in that very place where sometimes Diabolus had his abode, and entertained his Diabolonians to the almost utter destruction of Mansoul, the Prince of princes should sit eating and drinking with them, while all his mighty captains, men of war, trumpeters, with the singing men and singing women of his Father, stood round about to wait upon them! Now did Mansoul's cup run over, now did her conduits run sweet wine, now did she eat the finest of the wheat, and drink milk and honey out of the rock! Now she said, How great is his goodness! for since I found favour in his eyes, how honourable have I been!

The blessed Prince did also order a new officer in the town, and a goodly person he was, his name was *Mr God's-peace*; this man was set over my Lord Willbewill, my *Lord Mayor*, *Mr Recorder*, the Subordinate Preacher, *Mr Mind*, and over all the natives of the town of Mansoul. Himself was not a native of it, but came with the Prince Emanuel from the court. He was a great acquaintance of Captain Credence, and Captain Good-hope; some say they were kin, and I am of that opinion too. This man, as I said, was made governor of the town in general, especially over the castle, and Captain Credence was to help him there. And I made great observation of it, that so long as all things went in Mansoul as this sweet-natured gentleman would, the town was in most happy condition. Now there was no jars, no chiding, no interferences, no unfaithful doings in all the town of Mansoul, every man in Mansoul kept close to his own employment. The gentry, the officers, the soldiers, and all in place, observed their order. And as for the women and children of the town, they followed their business joyfully; they would work and sing, work and sing from morning till night; so that quite through the town of Mansoul now, nothing was to be found but harmony, quietness, joy, and health. And this lasted all that summer.

But there was a man in the town of Mansoul, and his name was *Mr Carnal Security*: This man did af-

ter all this mercy bestowed on this corporation, bring the town of Mansoul into great and grievous slavery and bondage. A brief account of him and of his doings take as followeth.

When Diabolus at first took possession of the town of Mansoul, he brought thither with himself a great number of Diabolonians, men of his own conditions. Now among these there was one whose name was *Mr Self-conceit*, and a notable brisk man he was, as any that in those days did possess the town of Mansoul. Diabolus then perceiving this man to be active and bold, sent him upon many desperate designs, the which he managed better, and more to the pleasing of his Lord than most that came with him from the dens could do. Wherefore finding of him so fit for his purpose, he preferred him, and made him next to the great Lord Will-bewill, of whom we have written so much before. Now the Lord Will-bewill being in those days very well pleased with him, and with his achievements, gave him his daughter, the Lady Fear-nothing, to wife. Now of my Lady Fear-nothing did this Mr Self-conceit beget this gentleman Mr Carnal-security. Wherefore there being then in Mansoul those strange kinds of mixtures, it was hard for them in some cases to find out who were natives, who not; for Mr Carnal-security sprang from my Lord Will-bewill by mother's side, though he had for his father a Diabolonian by nature.

Well, this Carnal-security took much after his father and mother; he was self-conceited, he feared nothing, he was also a very busy man; nothing of news, nothing of doctrine, nothing of alteration, or talk of alteration, could at any time be on foot in Mansoul, but be sure Mr Carnal-security would be at the head or tail of it; but to be sure he would decline those that he deemed the weakest, and stood always with them (in his way of standing) that he supposed was the strongest side.

Now when Shaddai the mighty, and Emanuel his Son, made war upon Mansoul to take it, this Mr Carnal-security was then in town, and was a great doer

doer among the people, encouraging them in their rebellion, putting of them upon hardening of themselves in their resisting of the King's forces; but when he saw that the town of Mansoul was taken and converted to the use of the glorious Prince Emanuel, and when he also saw what was become of Diabolus, and how he was unroosted, and made to quit the castle in the greatest contempt and scorn, and that the town of Mansoul was well lined with captains, engines of war, and men, and also provision, what doth he but silyly wheel about also; and as he had served Diabolus against the good Prince, so he feigned that he would serve the Prince against his foes.

And having got some little smattering of Emanuel's things by the end, (being bold), he ventures himself into the company of the townsmen, and attempts also to chat among them. Now he knew that the power and strength of the town of Mansoul was great, and that it could not but be pleasing to the people if he cried up their might and their glory. Wherefore he beginneth his tale with the power and strength of Mansoul, and affirmed that it was impregnable. Now magnifying their captains, and their slings, and their rams; then crying up their fortifications, and strong holds; and, lastly, the assurances that they had from their Prince, that Mansoul should be happy for ever. But when he saw that some of the men of the town were tickled and taken with his discourse, he makes it his business, and walking from street to street, house to house, and man to man, he at last brought Mansoul to dance after his pipe, and to grow almost as carnally secure as himself; so from talking they went to feasting, and from feasting to sporting; and so to some other matters, (now Emanuel was yet in the town of Mansoul, and he wisely observed their doings). My Lord Mayor, my Lord Will bewill, and Mr Recorder, were also all taken with the words of this tattling Diabolonian gentleman, forgetting that their Prince had given them warning before to take heed that they were not beguiled with any Diabolonian sleight: He had further told

*It is not
grace re-
ceived, but
grace im-
proved,
that pre-
serves the
soul from
temporal
dangers.*

told them, That the security of the now flourishing town of Mansoul did not so much lie in her present fortifications and force, as in her so using of what she had, as might oblige her Emanuel to abide with- in her castle. For the right doctrine of Emanuel was, that the town of Mansoul should take heed that they forget not his Father's love and his; also that they should so demean themselves as to continue to keep themselves therein. Now this was not the way to do it, namely, to fall in love with one of the Diabolonians, and with such an one too as Mr Carnal-security was, and to be led up and down by the nose by him: They should have heard their Prince, feared their Prince, loved their Prince, and have stoned this naughty pack to death, and took care to have walked in the ways of their Prince's prescribing, for then should their peace have been as a river, when their righteousness had been like the waves of the sea.

Now then Emanuel perceived, that through the policy of Mr Carnal-security, the hearts of the men of Mansoul were chilled and abated in their practical love to him:

First, he bemoans them, and condoles their state with the secretary, saying, Oh that my people had hearkened unto me, and that Mansoul had walked in my ways! I would have fed them with the finest of the wheat, and with honey out of the rock would I have sustained them. This done, he said in his heart, I will return to the court, and go to my place, till Mansoul shall consider and acknowledge their offence. And he did so, and the cause and manner of his going away from them was thus:

The cause was for that,

First, Mansoul declined as is manifest in these particulars,

1. They left off their former way of visiting of him, they came not to his royal palace as afore.
2. They did not regard, nor yet take notice that he came, or came not to visit them.
3. The love-feasts that had wont to be between their Prince and them, though he made them still, and

and called them to them, yet they neglected to come at them, or to be delighted with them.

4. They waited not for his counsels, but began to be head-strong and confident in themselves, concluding, that now they were strong and invincible, and that Mansoul was secure, and beyond all reach of the foe, and that her state must needs be unalterable for ever.

Now, as was said, Emanuel perceiving, that by the craft of Mr Carnal-security, the town of Mansoul was taken off from their dependence upon him, and upon his Father by him, and set upon what by them was bestowed upon it, he first, as I said, bemoaned their state, then he used means to make them understand, that the way that they went on in was dangerous. For he sent my Lord High Secretary to them, to forbid them such ways; but twice when he came to them he found them at dinner in Mr Carnal-security's parlour, and perceiving also that they were not willing to reason about matters concerning their good, *They* he took grief and went his way. *The which when* he had told to the Prince Emanuel, he took offence, *grieve the Holy Ghost and Christ.* and was grieved also, and so made provision to return to his Father's court.

Now the methods of his withdrawing, as I was saying before, were thus.

1. Even while he was yet with them in Mansoul, he kept himself close, and more retired than formerly.

2. His speech was not now, if he came in their company, so pleasant and familiar as formerly.

3. Nor did he, as in times past, send to Mansoul from his table those dainty bits which he was wont to do.

4. Nor when they came to visit him, as now and then they would, would he be so easily spoken with as they found him to be in times past. *The working of their affections.* They might now knock once, yea twice, but he would seem not at all to regard them; whereas formerly at the sound of their feet, he would up and run, and meet them half way, and take them too, and lay them in his bosom.

But thus Emanuel carried it now, and by this his carriage

carriage he fought to make them bethink themselves and return to him. But alas they did not consider, they did not know his ways, they regarded not, they were not touched with these, nor with the true remembrance of former favours. Wherefore, what does he but in private manner withdraw himself, first from his palace, then to the gate of the town, and so away from Mansoul he goes, till they should acknowledge their offence, and more earnestly seek his face. Mr God's-peace also laid down his commission, and would for the present act no longer in the town of Mansoul.

Thus they walked contrary to him, and he again by way of retaliation, walked contrary to them. But, alas! by this time they were so hardened in their way, and had so drunk in the doctrine of Mr Carnal-security, that the departing of their Prince touched them not, nor was he remembered by them when gone; and so of consequence his absence not condoleed by them.

Now there was a day wherein this old gentleman Mr Carnal-security did again make a feast for the town of Mansoul, and there was at that time in the town one Mr Godly-fear. one now but little set by, though formerly one of great request. This man old Carnal-security had a mind, if possible, to gull and debauch, and abuse, as he did the rest; and therefore he now bids him to the feast with his neighbours; so the day being come, they appear, and he goes and appears with the rest of the guests; and being all set at the table, they did eat and drink, and were merry even all but this one man. For Mr Godly-fear sat like a stranger, and did neither eat, nor was merry. The which, when Mr Carnal-security perceived, he presently addressed himself in a speech thus to him:

Carn. Mr Godly-fear, are you not well? you seem to be ill of body or mind, or both. I have a cordial of Mr Forget-good's making, the which, Sir, if you will take a dram of, I hope it may make you bony and blythe, and so make you more fit for we feasting companions.

Godly.

Godly. Unto whom the good old gentleman discreetly replied : Sir, I thank you for all things courteous and civil, but for your cordial I have no list thereto. But a word to the natives of Mansoul : You the elders and chiefs of Mansoul to me it is strange to see you so jocund and merry, when the town of Mansoul is in such woful case.

Carn. Then said Mr Carnal-security, you want sleep good Sir, I doubt. If you please lie down and take a nap, and we, mean while, will be merry.

Godly. Then said the good man as follows: Sir, if you were not destitute of an honest heart, you could not do as you have done, and do.

Carn. Then said Mr Carnal-security, Why?

Godly, Nay pray interrupt me not. It is true, the town of Mansoul was strong, and (with a proviso) impregnable; but you, the townsmen, have weakened it, and it now lies obnoxious to its foe. Nor is it a time to flatter, or be silent, it is you Mr Carnal-security that have wilily stripped Mansoul, and driven her glory from her; you have pulled down her towers, you have broken down her gates, you have spoiled her locks and bars.

And now to explain myself, from that time that my Lords of Mansoul and you, Sir, grew so great, from that time the strength of Mansoul has been offended, and now he is risen and is gone. If any shall question the truth of my words, I will answer him by this, and such like questions, Where is the Prince Emanuel? when did a man or woman in Mansoul see him? when did you hear from him, or taste any of his dainty bits? You are now a-feasting with this Diabolonian monster, but he is not your Prince. I say, therefore, though enemies from without, had you taken heed, could not have made a prey of you, yet since you have sinned against your Prince, your enemies within have been too hard for you.

Carn. Then said Mr Carnal-security, Fy, fy, Mr Godly-fear, fy; will you never shake off your timorousness? are you afraid of being sparrow-blasted?

Y

who

Godly.

Who hath hurt you? Behold I am on your side, only you are for doubting, and I am for being confident. Besides, is this a time to be sad in? a feast is made for mirth; why then do you now, to your shame and our trouble, break out into such passionate melancholy language, when you should eat and drink, and be merry?

Godly. Then said Mr Godly-fear again, I may well be sad, for Emanuel is gone from Mansoul. I say again, he is gone, and you, Sir, are the man that has driven him away. Yea, he is gone without so much as acquainting the nobles of Mansoul with his going; and if that is not a sign of his anger, I am not acquainted with the methods of godliness.

*His speech
to the el-
ders of
Mansoul.*

And now, my lords and gentlemen, for my speech is still to you, your gradual declining from him did provoke him gradually to depart from you; the which he did for some time, if perhaps you would have been made sensible thereby, and have been renewed, by humbling of yourselves; but when he saw that none would regard, nor lay these fearful beginnings of his anger and judgement to heart, he went away from this place; and this I saw with mine eye. Wherefore, now while you boast, your strength is gone, you are like the man that had lost his locks, that before did wave about his shoulders. You may, with this lord of your feast, shake yourselves, and conclude to do as at other times; but since without him you can do nothing, and he is departed from you, turn your feast into a sigh, and your mirth into lamentation.

*Conscience
startled.*

Then the subordinate preacher, old *Mr Conscience* by name, he that of old was Recorder of Mansoul, being startled at what was said, began to second it thus:

Con. Indeed' my brethren, quoth he, I fear that *Mr Godly-fear* tells us true. I for my part have not seen my Prince of a long season. I cannot remember the day for my part. Nor can I answer *Mr Godly-fear's* question. I doubt, I am afraid, that all is naught with Mansoul.

Godly.

Godly. Nay, I know that you shall not find him in Mansoul, for he is departed and gone; yea, and gone for the faults of the elders, and for that they rewarded his grace with unsufferable unkindnesses.

Then did the subordinate preacher look as if he would fall down dead at the table; also all there present, except the man of the house, began to look pale and wan: But having a little recovered themselves, and jointly agreeing to believe *Mr Godly-fear* and his sayings, they began to consult what was best to be done, (now *Mr Carnal-security* was gone into his withdrawing-room, for he liked not such dumpish doings), both to the man of the house for drawing them into evil, and also to recover Emanuel's love.

And with that, that saying of their Prince came very hot into their minds, which he had bidden them do to such as were false prophets, that should arise to delude the town of Mansoul. So they took *Mr Carnal-security*, (concluding that he must be he) and burned his house upon him with fire; for he also was a Diabolonian by nature.

So when this was past and over, they bespeed themselves to look for Emanuel their Prince; and they sought him, but they found him not: Then were they more confirmed in the truth of *Mr Godly-fear's* sayings, and began also severely to reflect upon themselves for their so vile and ungodly doings; for they concluded now it was through them that their Prince had left them.

Then they agreed, and went to my *Lord Secretary*, *They apply themselves to* him whom before they refused to hear, him whom they had grieved with their doings), to know of him, *the Holy Ghost.* for he was a seer, and could tell where Emanuel was, and how they might direct a petition to him. But the *Lord Secretary* would not admit them to a conference about this matter, nor would admit them to his royal place of abode, nor come out to them, to shew them his face or intelligence.

And now was it a day gloomy and dark, a day of clouds and of thick darkness with Mansoul. Now they saw that they had been foolish, and began to perceive

what the company and prattle of *Mr Carnal-security* had done, and what desperate damage his swaggering words had brought poor *Mansoul* into. But what further it was like to cost them, that they were ignorant of. Now *Mr Godly-fear* began again to be in repute with the men of the town; yea, they were ready to look upon him as a prophet.

Well, when the sabbath-day was come, they went to hear their subordinate preacher; But, Oh! how he did thunder and lighten this day! His text was that in the prophet *Jonah*, *They that observe lying vanities forsake their own mercies*. But there was then such power and authority in that sermon, and such a dejection seen in the countenances of the people that day, that the like hath seldom been heard or seen. The people, when sermon was done, were scarce able to go to their homes, or to betake themselves to their employs the week after, they were so sermon-smitten, and also so sermon-sick by being smitten, that they knew not what to do.

He did not only shew to *Mansoul* their sin, but did tremble before them, under the sense of his own, still crying out of himself, as he preached to them, Unhappy man that I am! that I should do so wicked a thing! that I, a preacher, whom the Prince did set up to teach to *Mansoul* his law, should myself live senseless and sottishly here, and be one of the first found in transgression! This transgression also fell within my precincts: I should have cried out against the wickedness, but I let *Mansoul* lie wallowing in it, until it had driven *Emanuel* from its borders. With these things he also charged all the lords and gentry of *Mansoul*, to the almost distracting of them.

A great sickness in Mansoul.

About this time also there was a great sickness in the town of *Mansoul*; and most of the inhabitants were greatly afflicted; yea, the captains also; and men of war, were brought thereby to a languishing condition, and that for a long time together; so that in case of an invasion, nothing could to purpose now have been done, either by the townsmen or field-officers. Oh! how many pale faces, weak hands, feeble knees,

knees, and staggering men, were now seen to walk the streets of Mansoul. Here were groans, there pants, and yonder lay those that were ready to faint.

The garments too which Emanuel had given them were but in a sorry case; some were rent, some were torn, and all in a nasty condition; some also did hang so loosely upon them, that the next bush they came at was ready to pluck them off.

After some time spent in this sad and desolate condition, the subordinate preacher called for a day of fasting, and to humble themselves for being so wicked against the great Shaddai and his Son. And he desired that Captain Boanerges would preach. So he consented to do it; and the day was come, and his text was this, *Cut it down, why cumbereth it the ground?* and a very smart sermon he made upon the place. First, he shewed what was the occasion of the words, to wit, because the fig-tree was barren; then he shewed what was contained in the sentence, to wit, repentance, or utter desolation. He then shewed also by whose authority this sentence was pronounced; and that was by Shaddai himself. And lastly, he shewed the reasons of the point; and then concluded his sermon. But he was very pertinent in the application, insomuch that he made poor Mansoul tremble. For this sermon, as well as the former, wrought much upon the hearts of the men of Mansoul; yea, it greatly helped to keep awake those that were roused by the preaching that went before. So that now throughout the whole town there was little or nothing to be heard or seen, but sorrow, and mourning, and wo.

Now after sermon they got together, and consulted what was best to be done. But, said the subordinate preacher, I will do nothing of mine own head, without advising with my neighbour Mr Godly-fear.

For if he had afore, and understood more of the mind of our Prince than we, I do not know but he also may have it now, even now we are turning again to virtue. So they called, and sent for Mr Godly-fear, and he forthwith appeared: then they desired

ed that he would further shew his opinion about what they had best to do. Then said the old gentleman as followeth, It is my opinion, that this town of Mansoul should, in this day of her distress, draw up and send an humble petition to their offended Prince Emanuel, that he, in his favour and grace, will turn again unto you, and not keep anger for ever.

When the townsmen had heard this speech, they did, with one consent, agree to his advice; so they did presently draw up their request; and the next was, but who shall carry it? at last, they did all agree to send it by my Lord Mayor. So he accepted of the service, and addressed himself to his journey; and went, and came to the court of Shaddai, whither Emanuel the Prince of Mansoul was gone. But the gate was shut, and a strict watch kept thereat, so that the petitioner was forced to stand without for a great while together. Then he desired that some would go into the Prince, and tell him who stood at the gate, and what his business was. So one went, and told to Shaddai, and to Emanuel his Son, that the Lord Mayor of the town of Mansoul stood without at the gate of the King's court, desiring to be admitted into the presence of the Prince, the King's Son. He also told what was the Lord Mayor's errand, both to the King and his Son Emanuel. But the Prince would not come down, nor admit that the gate should be opened to him; but sent him an answer to this effect: They have turned the back unto me, and not their face; but now, in the time of their trouble, they say to me, Arise, and save us. But can they not now go to Mr Carnal-security, to whom they went when they turned from me, and make him their leader, their lord, and their protection, now in their trouble? Why now, in their trouble, do they visit me, since, in their prosperity, they went astray?

A dreadful answer.

This answer made my Lord Mayor look black in the face; it troubled, it perplexed, it rent him fore And now he began again to see what it was to be familiar with Diabolonians, such as Mr Carnal-security

was. When he saw that at court (as yet) there was little help to be expected, either for himself or friends in Mansoul, he smote upon his breast, and returned weeping, and all the way bewailing the lamentable state of Mansoul.

Well, when he was come within sight of the town, *The state* the elders and chief of the people of Mansoul went *of Man-* out at the gate to meet him, and to salute him; and *soul.* to know how he sped at court. But he told them his tale in so doleful a manner, that they all cried out, and mourned, and wept. Wherefore they threw ashes and dust upon their heads, and put sackcloth upon their loins, and went crying out through the town of Mansoul; the which when the rest of the townsfolk saw, they all mourned and wept. This therefore was a day of rebuke and trouble, and of anguish to the town of Mansoul, and also of great distress.

After some time, when they had somewhat refrained themselves, they came together to consult again what by them was yet to be done; and they asked advice, as they did before, of that Rev. Mr Godlyfear, who told them, that there was no way better than to do as they had done, nor would he, that they should be discouraged at all with what they had met with at court; yea, though several of their petitions should be answered with nought but silence or rebuke; for, said he, it is the way of the wise Shaddai to make men wait, and to exercise patience; and it should be the way of them, in want, to be willing to stay his leisure.

Then they took courage, and sent again, and again, and again: for there was not now one day, nor an hour, that went over Mansoul's head, wherein a man might not have met upon the road one or other riding post, sounding the horn from Mansoul to the court of the King Shaddai; and all with letters petitionary in behalf of (and for the Prince's return to) Mansoul.

The road, I say, was now full of messengers, going and returning, and meeting one another, some from the court, and some from Mansoul: and this was

was the work of the miserable town of Mansoul, all that long, that sharp, that cold and tedious winter.

Now, if you have not forgot, you may yet remember that I told you before, that after Emanuel had taken Mansoul, yea, and after that he had new modelled the town, there remained in several lurking places of the corporation many of the old Diabolonians, that either came with the tyrant when he invaded and took the town, or that had there by reason of unlawful mixtures, their birth and breeding, and bringing up. And their holes, dens, and lurking places were in, under, or about the wall of the town. Some of their names are, the Lord Fornication, the Lord Adultery, the Lord Murder, the Lord Anger, the Lord Lasciviousness, the Lord Deceit, the Lord Evil-eye, the Lord Blasphemy, and that horrible villain the old and dangerous Lord Covetousness. These, as I told you, with many more, had yet their abode in the town of Mansoul, and that after that Emanuel had driven their prince Diabolus out of the castle.

Against these the good Prince did grant a commission to the Lord Will-bewill and others; yea, to the whole town of Mansoul, to seek, take, secure, and destroy any, or all that they could lay hands of; for that they were Diabolonians by nature, enemies to the Prince, and those that sought to ruin the blessed town of Mansoul. But the town of Mansoul did not pursue this warrant, but neglected to look after, to apprehend, to secure, and to destroy these Diabolonians. Wherefore, what do these villains but by degrees take courage to put forth their heads, and to shew themselves to the inhabitants of the town; yea, and as I was told, some of the men of the town of Mansoul grew too familiar with some of them, to the sorrow of the corporation, as you yet will hear more of in time and place.

The Diabolonians plot.

Well, when the Diabolonians lords that were left perceived that Mansoul had through sinning offended Emanuel their Prince, and that he had withdrawn himself, and was gone, what do they but plot the ruin

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ruin of the town of Mansoul. So upon a time they met together at the hold of one *Mr Mischief*, (who also was a Diabolonian), and there consulted how they might deliver up Mansoul into the hands of Diabolus again. Now some advised one way, and some another, every man according to his own liking. At last, my Lord Lasciviousness propounded, whether it might not be best, in the first place, for some of those that were Diabolonians in Mansoul, to adventure to offer themselves for servants to some of the natives of the town; For, said he, if they so do, and Mansoul shall accept of them, they may for us, and for Diabolus our Lord, make the taking of the town of Mansoul more easy than otherwise it will be. But then stood up the *Lord Murder*, and said, This may not be done at this time, for Mansoul is now in a kind of rage; because by our friend *Mr Carnal-security*, she hath been once insnared already, and made to offend against her Prince; and how shall she reconcile herself unto her Lord again, but by the heads of these men? Besides, we know that they have in commission to take and slay us where-ever they shall find us; let us therefore be wise as foxes; when we are dead we can do them no hurt, but while we live we may. Thus when they had tossed the matter to and fro, they jointly agreed that a letter should forthwith be sent away to Diabolus in their name, by which the state of the town of Mansoul should be shewed him, and how much it is under the frowns of their prince; we may also, said some, let him know our intentions, and ask of him his advice in the case.

They sent to hell for advice.

So a letter was presently framed; the contents of which was this.

To our Great Lord, the Prince Diabolus, dwelling below in the Infernal Cave.

O Great Father, and mighty Prince Diabolus, We the true Diabolonians, yet remaining in the rebellious town of Mansoul, having received our beings from thee, and our nourishment at thy hands, cannot with content and quiet endure to behold, as we

The copy of their letter.

do this day, how thou art dispraised, disgraced, and reproached, among the inhabitants of this town, nor is thy long absence at all delightful to us, because greatly to our detriment.

The reason of this our writing unto our Lord is, for that we are not altogether without hope that this town may become thy habitation again; for it is greatly declined from its Prince Emanuel, and he is up risen, and is departed from them; yea, and though they send, and send, and send, and send after him to return to them, yet can they not prevail, nor get good words from him.

There has been also of late, and is yet remaining a very great sickness and faintings among them, and that not only upon the poorer sort of the town, but upon the lords, captains, and chief gentry of the place; (we only, who are of the Diabolonians by nature, remain well, lively, and strong), so that through their great transgression on the one hand, and their dangerous sickness on the other, we judge they lie open to thy hand and power. If therefore it shall stand with thy horrible cunning, and with the cunning of the rest of the princes with thee, to come and make an attempt to take Mansoul again, send us word, and we shall to our utmost power be ready to deliver it into thy hand; or, if what we have said, shall not by thy fatherhood be thought best, and most meet to be done, send us thy mind in a few words, and we are all ready to follow thy counsel, to the hazarding of our lives, and what else we have.

Given under our hands the day and date above written, after a close consultation at the house of *Mr Mischief*, who is yet alive, and hath his place in our desirable town of Mansoul.

When Mr Profane (for he was the carrier) was come with his letter to Hell-gate-hill, he knocked at the brazen gates for entrance. Then did Cerberus, the porter, (for he is the keeper of that gate) open to Mr Profane, to whom he delivered his letter, which he had brought from the Diabolonians in Mansoul.

So

So he carried it in and presented it to Diabolus his lord; and said, Tidings, my lord, from Mansoul; from our trusty friends in Mansoul.

Then came together from all places of the den, Beelzebub, Lucifer, Apollyon, with the rest of the rabblement there, to hear what news from Mansoul. So the letter was broken up and read, and Cerberus he stood by. When the letter was openly read, and the contents thereof spread into all the corners of the den, command was given, that without let or stop, Deadman's bell should be rung for joy. So the bell was rung, and the princes rejoiced that Mansoul was like to come to ruin. Now the clapper of the bell went, The town of Mansoul is coming to dwell with us, make room for the town of Mansoul. This bell therefore they did ring, because they did hope that they should have Mansoul again.

Now when they had performed this their horrible ceremony, they got together again to consult what answer to send to their friends in Mansoul; and some advised one thing, and some another; but at length, because the business required haste, they left the whole business to the prince Diabolus, judging him the most proper lord of the place. So he drew up a letter as he thought fit, in answer to what Mr Profane had brought, and sent it to the Diabolonians that did dwell in Mansoul, by the same hand that had brought theirs to him: And this was the contents thereof:

To our offspring, the high and mighty Diabolonians, that yet dwell in the town of Mansoul, Diabolus, the great prince of Mansoul, wisheth a prosperous issue and conclusion of those many brave enterprises, conspiracies, and designs, that you, of your love and respect to our honour, have in your hearts to attempt to do against Mansoul.

Beloved children and disciples, my Lord Fornication, Adultery, and the rest, We have here, in our desolate den, received, to our highest joy and content, your welcome letter, by the hand of our

trusty Mr Profane; and to shew how acceptable your tidings were, we rung out our bell for gladness; for we rejoiced as much as we could, when we perceived that yet we had friends in Mansoul, and such as sought our honour and revenge in the ruin of the town of Mansoul. We also rejoiced to hear that they are in a degenerate condition, and that they have offended their Prince, and that he is gone. Their sickness also pleaseth us, as doth also your health, might, and strength. Glad also would we be, right horribly beloved, could we get this town into our clutches again. Nor will we be sparing of spending our wit, our cunning, our craft, and hellish inventions, to bring to a wished conclusion this your brave beginning, in order thereto.

And take this for your comfort, (our birth, and our offspring), that, shall we again surprise it and take it, we will attempt to put all your foes to the sword, and will make you the great lords and captains of the place. Nor need you fear (if ever we get it again) that we after that shall be cast out any more; for we will come with more strength, and so lay far more fast hold than at the first we did. Besides, it is the law of that Prince that now they own, that if we get them a second time, they shall be ours for ever.

Do you therefore, our trusty Diabolonians, yet more pry into, and endeavour to spy out the weakness of the town of Mansoul. We also would that you yourselves do attempt to weaken them more and more. Send us word, also, by what means you think we had best to attempt the regaining thereof; to wit, whether by persuasion to a vain and loose life; or whether by tempting them to doubt and despair; or whether by blowing up of the town by the gunpowder of pride and self-conceit. Do you also, O ye brave Diabolonians, and true sons of the pit, be always in a readiness to make a most hideous assault within, when we shall be ready to storm it without. Now speed you in your project, and we in our desires, to the utmost power of our gates; which is the wish of your great Diabolus, Mansoul's enemy, and

him

him that trembles when he thinks of judgement to come. All the blessings of the pit be upon you; and so we close up our letter.

Given at the pit's mouth, by the joint consent of all the princes of darkness, to be sent (to the force and power that we have yet remaining in Mansoul) by the hand of Mr Profane,

By me DIABOLUS.

This letter, as was said, was sent to Mansoul, to the Diabolonians that yet remained there, and that yet inhabit the wall, from the dark dungeon of Diabolus, by the hand of Mr Profane, by whom they also in Mansoul sent theirs to the pit. Now, when this Mr Profane had made his return, and was come to Mansoul again, he went and came as he was wont, to the house of Mr Mischief, for there was the conclave, and the place where the contrivers were met. Now when they saw that their messenger was returned safe and sound, they were greatly glad thereat. Then he presented them with his letter which he had brought from Diabolus for them; the which when they had read and considered, did much augment their gladness. They asked him after the welfare of their friends; as how their Lord Diabolus, Lucifer, and Beelzebub did, with the rest of those of the den. To which this Profane made answer, Well, well, my lords, they are well, even as well as can be in their place. They also, said he, did ring for joy at the reading of your letter, as you will perceive by this when you read it.

Now, as was said, when they had read their letter, and perceived that it encouraged them in their work, they fell to their way of contriving again; to wit, how they might complete their Diabolonian design upon Mansoul. And the first thing that they agreed upon was, to keep all things from Mansoul as close as they could. Let it not be known; let not Mansoul be acquainted with what we design against it. The next thing was, how, or by what means, they should try to bring to pass the ruin and overthrow

throw of Mansoul; and one said after this manner, and another said after that. Then stood up Mr Deceit, and said, My right Diabolonian friends, our lords, and the high ones of the deep dungeon, do propound unto us these three ways.

1. Whether we had best to seek its ruin by making of Mansoul loose and vain.

2. Or, whether by driving them to doubt and despair.

3. Or, whether by endeavouring to blow them up by the gun-powder of pride and self-conceit.

Now, I think if we shall tempt them to pride, that may do something: and if we tempt them to wantonness, that may help. But, in my mind, if we could drive them into desperation, that would knock the nail on the head: for then we should have them, in the first place, question the truth of the love of the heart of their Prince towards them; and that will disgust him much. This, if it works well, will make them leave off quickly their way of sending petitions to him; then farewell earnest solicitations for help and supply: for then this conclusion lies naturally before them, As good do nothing as do to no purpose. So to Mr Deceit they unanimously did consent.

Then the next question was, but how shall we do to bring this our project to pass? And it was answered by the same gentleman, That this might be the best way to do it; even let, quoth he, so many of our friends as are willing to venture themselves for the promoting of their prince's cause, disguise themselves with apparel, change their names, and go into the market like far countrymen, and proffer to let themselves for servants to the famous town of Mansoul, and let them pretend to do for their masters as beneficially as may be: for by so doing they may, Mansoul shall hire them, in little time so corrupt and defile the corporation, that her now Prince shall be not only further offended with them, but in conclusion shall spew them out of his mouth. And when this is done, our Prince Diabolus shall prey upon them

with ease; yea, of themselves they shall fall into the mouth of the eater.

This project was no sooner propounded, but was as highly accepted, and forward were all Diabolonians now to engage in so delicate an enterprise; but it was not thought fit that all should do thus, wherefore they pitched upon two or three, namely the Lord Covetousness, the Lord Lasciviousness, and the Lord Anger. The Lord Covetousness called himself by the name of *Prudent thrifty*; the Lord Lasciviousness called himself by the name of *Harmless-mirth*; and the Lord Anger called himself by the name of *Good-zeal*.

So, upon a market-day, they came into the market-place, three lusty fellows they were to look on, and they were clothed in sheeps-ruffet, which was also now in a manner as white as were the white robes of the men of Mansoul. Now the men could speak the language of Mansoul well. So when they were come into the market-place, and had offered to let themselves to the townsmen, they were presently taken up: for they asked but little wages, and promised to do their masters great service.

Mr Mind hired *Prudent-thrifty*, and Mr Godly-fear hired *Good-zeal*. True, this fellow *Harmless-mirth* did hang a little in hand, and could not so soon get him a master as the others did, because the town of Mansoul was now in Lent; but after a while, because Lent was almost out, the Lord Will-bewill hired *Harmless-mirth*, to be both his waiting-man and his lackey, and thus they got them masters.

These villains now being got thus far into the houses of the men of Mansoul, quickly began to do great mischief therein: for being filthy, arch, and sly, they quickly corrupted the families where they were; yea, they tainted their masters much, especially this *Prudent-thrifty*, and him they call *Harmless-mirth*. True, he that went under the vizer of *Good-zeal*, was not so well liked of his master: for he quickly found, that he was but a counterfeit rascal; the which when the fellow perceived, with speed he made his escape from the

the house, or I doubt not but his master had hanged him.

*A day of
worldly
cumber.*

Well, when these vagabonds had thus far carried on their design, and had corrupted the town as much as they could, in the next place, they considered with themselves at what time their prince Diabolus without, and themselves within the town, should make an attempt to seize upon Mansoul; and they all agreed upon this, that a market-day should be best for that work: for why? Then will the townsmen be busy in their ways; and always take this for a rule, When people are most busy in the world, they least fear a surprise. We also then, said they, shall be able, with less suspicion, to gather ourselves together for the work of our friends and lords; yea, and in such a day, if we shall attempt our work, and miss it, we may, when they shall give us the rout, the better hide ourselves in the croud, and escape.

These things being thus far agreed upon by them, they wrote another letter to Diabolus, and sent it by the hand of Mr Profane, the contents of which was this:

The Lords of Looseness send to the great and high Diabolus, from our dens, caves, holes, and strongholds, in and about the wall of the town of Mansoul, greeting:

OUR great lord, and the nourisher of our lives, Diabolus: how glād we were when we heard of your fatherhood's readiness to comply with us, and help forward our design in our attempts to ruin Mansoul, none can tell but those who, as we do, set themselves against all appearance of good, when and wheresoever we find it.

Touching the encouragement that your greatness is pleased to give us to continue to devise, contrive, and study the utter desolation of Mansoul, that we are not solicitous about, for we know right well, that it cannot but be pleasing and profitable to us, to see our enemies, and them that seek our lives, to die at our feet, or fly before us: We therefore are still con-
triving

triving, and that to the best of our cunning, to make this work most facile and easy to your lordships, and to us.

First, we considered of that most hellishly cunning-compacted three-fold project, that by you was propounded to us in your last; and have concluded, that though, to blow them up with the gunpowder of pride would do well, and to do it by tempting them to be loose and vain will help on; yet, to contrive to bring them into the gulf of despair, we think, will do best of all. Now we, who are at your beck, have thought of two ways to do this: first, we, for our parts, will make them as vile as we can; and then you with us, at a time appointed, shall be ready to fall upon them with the utmost force. And, of all the nations that are at your whistle, we think that an army of Doubters may be the most likely to attack and overcome the town of Mansoul. Thus, we shall overcome these enemies; else the pit shall open her mouth upon them, and desperation shall thrust them down into it. We have also, to effect this so much by us desired design, sent already three of our trusty Diabolonians among them; they are disguised in garb, they have changed their names, and are now accepted of them; to wit, Covetousness, Lasciviousness, and Anger. The name of Covetousness is changed to Prudent-thrifty; and him Mr Mind has hired, and is almost become as bad as our friend. Lasciviousness has changed his name to Harmless-mirth, and he is got to be the Lord Will-bewill's lackey; but he has made his master very wanton. Anger changed his name into Good-zeal, and was entertained by Mr Godly-fear; but the peevish old gentleman took pepper in his nose, and turned our companion out of his house. Nay, he has informed us since, that he ran away from him, or else his old master had hanged him up for his labour.

Now these have much helped forward our work and design upon Mansoul: for notwithstanding the spite and quarrelsome temper of the old gentleman last mentioned, the other two ply their business well, and are like to ripen the work apace.

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Our next project is, that it be concluded, that you come upon the town upon a market-day, and that when they are upon the heat of their business: for then, to be sure, they will be most secure, and least think that an assault will be made upon them. They will also at such a time be less able to defend themselves, and to offend you in the prosecution of our design. And we, your trusty (and we are sure your beloved) ones, shall, when you shall make your furious assault without, be ready to second the business within. So shall we, in all likelihood, be able to put Mansoul to utter confusion, and to swallow them up before they can come to themselves. If your serpentine heads, most subtle dragons, and our highly esteemed lords, can find out a better way than this, let us quickly know your minds.

To the monsters of the Infernal Cave, from the house of Mr Mischief in Mansoul, by the hand of Mr Profane.

*The sad
state of
Mansoul.*

Now all the while, that the raging runnagates, and hellish Diabolonians, were thus contriving the ruin of the town of Mansoul, they, to wit, the poor town itself, was in a sad and woful case; partly because they had so grievously offended Shaddai and his Son; and partly, because that the enemies thereby got strength within them afresh; and also because, though they had by many petitions made suit to the Prince Emanuel, and to his Father Shaddai, by him, for their pardon and favour, yet, hitherto, obtained they not one smile: but contrariwise, through the craft and subtilty of the domestic Diabolonians, their cloud was made to grow blacker and blacker, and their Emanuel to stand at further distance.

The sickness also did still greatly rage in Mansoul, both among the captains and the inhabitants of the town, and their enemies only were now lively and strong, and like to become the head, whilst Mansoul was made the tail.

By this time the letter last mentioned, that was
written

written by the Diabolonians that yet lurked in the town of Mansoul, was conveyed to Diabolus in the black den, by the hand of Mr Profane. He carried the letter by Hell-gate-hill, as before, and conveyed it by Cerberus to his lord.

But when Cerberus and *Mr Profane* did meet, they were presently as great as beggars, and thus they fell into discourse about Mansoul, and about the project against her.

Cerb. Ah! old friend, quoth Cerberus, art thou come to Hell-gate-hill again! By *St Mary*, I am glad to see thee.

Prof. Yes, my lord, I am come again about the concerns of the town of Mansoul.

Cerb. Prithee tell me what condition is that town of Mansoul in at present?

Prof. In a brave condition, my lord, for us, and for my lords, the lords of this place, I trow; for they are greatly decayed as to godliness, and that is as well as our hearts can wish; their Lord is greatly out with them, and that doth also please us well. We have already also a foot in their dish, for our Diabolonian friends are laid in their bosoms, and what do we lack but to be masters of the place.

Besides, our trusty friends in Mansoul are daily plotting to betray it to the lords of this town; also the sickness rages bitterly among them, and that which makes up all, we hope at last to prevail.

Cerb. Then said the dog of Hell-gate, no time like this to assault them; I wish that the enterprise be followed close, and that the success desired may be soon effected: Yea, I wish it for the poor Diabolonians sakes, that live in the continual fear of their lives in the traiterous town of Mansoul.

Prof. The contrivance is almost finished, the lords in Mansoul that are Diabolonians are at it day and night, and the other are like silly doves, that want heart to be concerned with their state, and to consider that ruin is at hand. Besides, you may, yea, must think when you put all things together, that there are many reasons that prevail with Diabolus to make what haste he can.

Cerb. Thou hast said as it is; I am glad things are at this pass.

Go in, my brave Profane, to my lords, they will give thee for thy welcome, as good a *coranto* as the whole of this kingdom will afford. I have sent thy letter in already.

Then *Mr Profane* went into the den, and his Lord *Diabolus* met him, and saluted him with, Welcome, my trusty servant, I have been made glad with thy letter. The rest of the lords of the pit, gave him also their salutations. Then Profane, after obeisance made to them all, said, Let Mansoul be given to my lord *Diabolus*, and let him be her king for ever. And with that the holly bell and yawning gorge of hell gave so loud and hideous a groan, (for that is the music of that place), that it made the mountains about it totter, as if they would fall in pieces.

Now, after they had read and considered the letter they consulted what answer to return; and the first that did speak to it was *Lucifer*,

Lucif. Then said he, the first project of the Diabolonians in Mansoul is like to be lucky, and to take; to wit, that they will, by all the ways and means they can, make Mansoul yet more vile and filthy; no way to destroy a soul like this; this is, *probatum est*, our old friend Balaam went this way, and prospered, many years ago; let this therefore stand with us for a maxim, and be to Diabolonians for a general rule in all ages, For nothing can make this to fail but grace, in which I would hope, that this town has no share. But whether to fall upon them on a market-day, because of their cumber in business, that I would should be under debate. And there is more reason why this head should be debated, than why some other should; because upon this will turn the whole of what we shall attempt. If we time not our business well, our whole project may fail. Our friends the Diabolonians say, that a market-day is best, for then will Mansoul be most busy, and have fewest thoughts of a surprise. But what if also they should

*Cumber-
ments are
dangerous.*

should double their guards on those days, (and methinks nature and reason would teach them to do it), and what if they should keep such a watch on those days as the necessity of their present case doth require? Yea, what if their men should be always in arms on those days? Then you may, my lords, be disappointed in your attempts, and may bring our friends in the town to utter danger of unavoidable ruin.

Beel. Then said the great Beelzebub, There is something in what my lord hath said, but his conjecture may or may not fall out: Nor hath my lord laid it down to that which must not be receded from, for I know that he said it only to provoke to a warm debate thereabout. Therefore we must understand, if we can, whether the town of Mansoul has such sense and knowledge of her decayed state, and of the design that we have on foot against her, as doth provoke her to set watch and ward at her gates, and to double them on market-days. But if, after inquiry made, it shall be found, that they are asleep, then any day will do, but a market-day is best; and this is my judgement in this case. *A lesson for Christians.*

Diab. Then, quoth Diabolus, how should we know this? And it was answered, Enquire about it at the mouth of *Mr Profane*. So Profane was called in and asked the question, and he made his answer as follows.

Prof. My lords, so far as I can gather, this is at present the condition of the town of Mansoul: they are decayed in their faith and love, Emanuel their prince has given them the back; they send often by petition to fetch him again, but he maketh not haste to answer their request, nor is there much reformation among them. *Profane's description of the present state of Mansoul.*

Diab. I am glad that they are backward to a reformation, but yet I am afraid of their petitioning. However, their looseness of life is a sign that there is not much heart in what they do, and without the heart things are little worth. But go on, my masters, I will divert you, my lords, no longer.

Beel. If the case be so with Mansoul, as *Mr Profane*,
fane,

same has described it to be, it will be no great matter what day we assault it; not their prayers, nor their power will do them much service.

*Dreadful
advice a-
gainst
Mansoul.*

Appol. When Beelzebub had ended his oration, then Apollyon did begin. My opinion, said he, concerning this matter, is, that we go on fair and softly, not doing things in a hurry. Let our friends in Mansoul go on still to pollute and defile it, by seeking to draw it yet more into sin, (for there is nothing like sin to devour Mansoul). If this be done, and it takes effect, Mansoul of itself will leave off to watch, to petition, or any thing else that should tend to her security and safety; for she will forget her Emanuel, she will not desire his company; and can she be gotten thus to live, her Prince will not come to her in haste. Our trusty friend *Mr Carnal-security*, with one of his tricks, did drive him out of the town, and why may not my *Lord Covetousness* and my *Lord Lasciviousness*, by what they may do, keep him out of the town? And this I will tell you, (not because you know it not) that two or three Diabolonians, if entertained and countenanced by the town of Mansoul, will do more to the keeping of Emanuel from them, and towards making of the town of Mansoul your own, than can an army of a legion that should be sent out from us to withstand him.

Let therefore this first project that our friends in Mansoul have set on foot, be strongly and diligently carried on with all cunning and craft imaginable; and let them send continually under one guise or another more and other of their men to play with the people of Mansoul; and then perhaps we shall not need to be at the charge of making a war upon them; and if that must of necessity be done, yet the more sinners they are, the more unable, to be sure, they will be to resist us, and then the more easily we shall overcome them. And besides, suppose (and that is the worst that can be supposed) that Emanuel should come to them again, why may not the same means (or the like) drive him from them once more! Yet why may he not by their lapse into that sin again,

drive

driven from them for ever, for the sake of which he was at the first driven from them for a season? And if this should happen, then away go with him his rams, his slings, his captains, his soldiers, and he leaveth Mansoul naked and bare. Yea, will not this town, when she sees herself utterly forsaken of her Prince, of her own accord open her gates again unto you, and make of you as in the days of old? But this must be done by time, a few days will not effect so great a work as this.

So soon as Apollyon had made an end of speaking, Diabolus began to blow out his own malice, and to plead his own cause; and he said, My lords and powers of the cave, my true and trusty friends, I have with much impatience, as becomes me, given ear to your long and tedious orations. But my furious gorge, and empty paunch, so lusteth after a re-possession, of my famous town of Mansoul, that whatever comes out, I can wait no longer to see the events of lingering projects. I must, and that without further delay, seek by all means I can to fill my unsatiable gulf with the soul and body of the town of Mansoul. Therefore lend me your heads, your hearts, and your help, now I am going to recover my town of Mansoul. *Look to it. Mansoul.*

When the lords and princes of the pit saw the flaming desire that was in Diabolus to devour the miserable town of Mansoul, they left off to raise any more objections, but consented to lend him what strength they could: Though had Apollyon's advice been taken, they had far more fearfully distressed the town of Mansoul. But, I say, they were willing to lend him what strength they could, not knowing what need they might have of him, when they should engage for themselves as he. Wherefore they fell to advising about the next thing propounded, to wit, what soldiers they were, and also how many, with whom Diabolus should go against the town of Mansoul to take it; and after some debate, it was concluded, according as in the letter the Diabolonians had suggested, that none was more fit for that expedition than an army of terrible Doubters. They therefore concluded

*An army
of Doubt-
ers raised
to go a-
gainst the
town of
Mansoul.*

concluded to send against Mansoul an army of sturdy Doubters. The number thought fit to be employed in that service, was between twenty and thirty thousand. So then the result of that great counsel of those high and mighty lords was, That Diabolus should even now, out of hand, beat up his drum for men in the land of Doubting, (which land lieth upon the confines of the place called *Hell-gate-hill*), for men that might be employd by him against the miserable town of Mansoul. It was also concluded, that these lords themselves should help him in the war and that they would to that end head and manage his men. So they drew up a letter, and sent back to the Diabolonians that lurked in Mansoul, and that waited for the back-coming of *Mr Profane*, to signify to them into what method and forwardness they at present had put their design. The contents whereof now followeth.

From the dark and horrible dungeon of Hell, Diabolus with all the society of the princes of darkness, sends to our trusty ones, in and about the walls of the town of Mansoul, now impatiently waiting for our most devilish answer, to their venomous and most poisonous design against the town of Mansoul.

OUR native ones, in whom from day to day we boast, and in whose actions all the year long we do greatly delight ourselves, We received your welcome, because highly esteemed letter, at the hand of our trusty and greatly beloved the old gentleman *Mr Profane*. And do give you to understand, that when we had broken it up, and had read the contents thereof, (to your amazing memory be it spoken), our yawning hollow-bellied place, where we are, made so hideous and yelling a noise for joy, that the mountains that stand round about *Hell-gate-hill*, had like to have been shaken to pieces at the sound thereof.

We could also do no less than admire your faithfulness to us, with the greatness of that subtilty that now hath shewed itself to be in your heads to serve against the town of Mansoul. For you have invented for us so excellent a method for proceeding against that

that rebellious people, a more effectual cannot be thought of by all the wits of hell. The proposals therefore which now at last you have sent us, since we saw them, we have done little else but highly approved and admired them.

Nay, we shall, to encourage you in the profundity of your craft, let you know, that at a full assembly and conclave of our princes, and principalities of this place, your project was discoursed and tossed from one side of our cave to the other by their mightinesses; but a better, and, as was by themselves judged, a more fit and proper way by all their wits could not be invented, to surprise, take, and make our own, the rebellious town of Mansoul.

Wherefore in fine, all that was said that varied from what you had in your letter propounded, fell of itself to the ground, and yours only was stuck to by Diabolus the prince; yea, his gaping gorge, and vaunting paunch, was on fire to put your invention into execution.

We therefore give you to understand that our stout, furious, and unmerciful Diabolus, is raising for your relief, and the ruin of the rebellious town of Mansoul, more than twenty thousand Doubters to come against that people. They are all stout and sturdy men, and men that of old have been accustomed to war, and that can therefore well endure the drum: I say he is doing of this work of his with all the possible speed he can; for his heart and spirit is engaged in it. We desire therefore, that as you have hitherto stuck to us, and given us both advice and encouragement thus far, that you still will prosecute our design; nor shall you lose but be gainers thereby; yea, we intend to make you the lords of Mansoul.

One thing may not by any means be omitted, that is, those with us do desire that every one of you that are in Mansoul, would still use all your power, cunning, and skill, with delusive persuasions, yet to draw the town of Mansoul into more sin and wickedness, even that sin may be finished, and bring forth death.

For thus it is concluded with us, that the more

vile, sinful, and debauched, the town of Mansoul is, the more backward will be their Emanuel to come to their help, either by presence, or other relief; yea, the more sinful, the more weak, and so the more unable will they be to make resistance when we shall make our assault upon them to swallow them up: yea, that may cause that their mighty Shaddai himself may cast them out of his protection; yea, and send for his captains and soldiers home, with his slings and rams, and leave them naked and bare, and then the town of Mansoul will of itself open to us, and fall as the fig into the mouth of the eater: yea, to be sure that we then with a great deal of ease shall come upon her and overcome her.

As to the time of our coming upon Mansoul, we as yet have not fully resolved upon that, though at present some of us think as you, that a market-day, or a market-day at night, will certainly be the best. However, do you be ready, and when you shall hear our roaring drum without, do you be as busy to make the most horrible confusion within. So shall Mansoul certainly be distressed before and behind, and shall not know which way to betake herself for help. My Lord Lucifer, my Lord Beelzebub, my Lord Apollyon, my Lord Legion, with the rest, salute you, as does also my Lord Diabolus; and we wish both you, with all that you do or shall possess, the very self-same fruit and success for their doing, as we ourselves at present enjoy for ours.

From our dreadful confines in the most fearful pit we salute you, and so do those many legions here with us, wishing you may be as hellishly prosperous as we desire to be ourselves. By the letter carrier Mr Profane.

Then Mr Profane addressed himself for his return to Mansoul, with his errand from the horrible pit to the Diabolonians that dwelt in that town. So he came up the stairs from the deep to the mouth of the cave where Cerberus was. Now when Cerberus

saw

saw him, he asked how matters did go below, about and against the town of Mansoul.

Prof. Things go as well as we can expect. The letter that I carried thither was highly approved, and well liked by all my lords, and I am returning to tell our Diabolonians so. I have an answer to it here in my bosom, that I am sure will make our masters that sent me glad; for the contents thereof is to encourage them to pursue their design to the utmost, and to be ready also to fall on within, when they shall see my Lord Diabolus beleaguering of the town of Mansoul.

Cerb. But does he intend to go against them himself?

Prof. Does he! Ay, and he will take along with him more than twenty thousand, all sturdy Doubters, and men of war, picked men, from the land of Doubting, to serve him in the expedition.

Cerb. Then was Cerberus glad, and said, And is there such brave preparations a making to go against the miserable town of Mansoul! and would I might be put at the head of a thousand of them, that I might also shew my valour against the famous town of Mansoul.

Prof. Your wish may come to pass; you look like one that has mettle enough, and my lord will have with him those that are valiant and stout. But my business requires haste.

Cerb. Ay, so it does. Speed thee to the town of Mansoul, with all the deepest mischiefs that this place can afford thee. And when thou shalt come to the house of Mr Mischief, the place where the Diabolonians meet to plot, tell them that Cerberus doth with them his service, and that if he may, he will with the army come up against the famous town of Mansoul.

Prof. That I will. And I know that my lords that are there, will be glad to hear it, and to see you also.

So after a few more such kind of compliments, Mr Profane took his leave of his friend Cerberus, and Cerberus again with a thousand of their pit-wishes

bid him haste with all speed to his masters. The which when he had heard, he made obeisance, and began to gather up his heels to run.

Thus therefore he returned, and went and came to Mansoul, and going as afore to the house of Mr Mischief, there he found the Diabolonians assembled, and waiting for his return. Now when he was come, and had presented himself, he also delivered to them his letter, and adjoined this compliment to them therewith: My Lords, from the confines of the pit, the high and mighty principalities and powers of the den, salute you here, the true Diabolonians of the town of Mansoul: Wishing you always the most proper of their benedictions, for the great service, high attempts, and brave achievements, that you have put yourselves upon, for the restoring to our prince Diabolus the famous town of Mansoul.

This was therefore the present state of the miserable town of Mansoul: She had offended her Prince, and he was gone; she had encouraged the powers of hell, by her foolishness, to come against her to seek her utter destruction.

True, the town of Mansoul was somewhat made sensible of her sin, but the Diabolonians were gotten into her bowels; she cried, but Emanuel was gone, and her cries did not fetch him as yet again. Besides, she knew not now whether ever or never he would return and come to his Mansoul again; nor did they know the power and industry of the enemy, nor how forward they were to put in execution that plot of hell that they had devised against her.

They did indeed still send petition after petition to the Prince, but he answered all with silence. They did neglect reformation, and that was as Diabolus would have it; for he knew, if they regarded iniquity in their heart, their King would not hear their prayer: they therefore did still grow weaker and weaker, and were as a rolling thing before the whirlwind. They cried to their King for help, and laid Diabolonians in their bosoms. What therefore should a King do to them? Yea, there seemed now to be a
mixture

mixture in Mansoul, the Diabolonians and the Mansouliaus would walk the streets together. Yea, they began to seek their peace, for they thought, that since the sickness had been so mortal in Mansoul, it was in vain to go to handy-gripes with them. Besides, the weakness of Mansoul was the strength of their enemies; and the sins of Mansoul the advantage of the Diabolonians. The foes of Mansoul did also now begin to promise themselves the town for a possession; there was no great difference now betwixt Mansouliaus and Diabolonians, both seemed to be masters of Mansoul. Yea, the Diabolonians increased and grew, but the town of Mansoul diminished greatly: There was more than eleven thousand of men, women, and children, that died by the sickness in Mansoul.

Good thoughts good conceptions, and good desires.

But now, as Shaddai would have it, there was one whose name was *Mr Pry-well*, a great lover of the people of Mansoul: And he, as his manner was, did go listening up and down in Mansoul, to see, and to hear, if at any time he might, whether there was any design against it or no. For he was always a jealous man, and feared some mischief sometime would befall it, either from the Diabolonians within, or from some power without. Now upon a time it so happened, as Mr Pry-well went listening here and there, that he lighted upon a place called *Vile-bill* in Mansoul, where Diabolonians used to meet; so hearing a muttering, (you must know that it was in the night), he softly drew near to hear; nor had he stood long under the house-end, (for there stood a house there), but he heard one confidently affirm, That it was not, or would not be long, before Diabolus should possess himself again of Mansoul; and that then the Diabolonians did intend to put all Mansouliaus to the sword, and would kill and destroy the King's captains, and drive all his soldiers out of the town.

The story of Mr Pry-well.

The Diabolonian plot discovered and by whom.

He said, moreover, That he knew there were about twenty thousand fighting men prepared by Diabolus for the accomplishing of this design; and that

it

it would not be months before they all should see it. When *Mr Pry-well* had heard this story, he did quickly believe it was true; wherefore he went forthwith to my *Lord Mayor's* house, and acquainted him therewith; who sending for the subordinate preacher, brake the business to him, and he as soon gave the alarm to the town, for he was now the chief preacher in *Mansoul*, because as yet my *Lord Secretary* was ill at ease. And this was the way that the subordinate preacher did take to alarm the town therewith; the same hour he caused the lecture bell to be rung; so the people came together; he gave them then a short exhortation to watchfulness, and made *Mr Pry-well's* news the argument thereof. For, said he, an horrible plot is contrived against *Mansoul*, even to massacre us all in a day; nor is this story to be slighted, for *Mr Pry-well* is the author thereof. *Mr Pry-well* was always a lover of *Mansoul*, a sober and judicious man, a man that is no tattler, nor raiser of false reports, but one that loves to look into the very bottom of matters, and talks nothing of news but by very solid arguments.

*Pry-well
tells his
news to
Mansoul.*

I will call him, and you shall hear him your own selves: So he called him, and he came and told his tale so punctually, and affirmed its truth with such ample grounds, that *Mansoul* fell presently under a conviction of the truth of what he said. The preacher did also back him, saying, Sirs, it is not irrational for us to believe it, for we have provoked *Shaddai* to anger, and have sinned *Emanuel* out of the town. We have had too much correspondence with *Diabolonians*, and have forsaken our former mercies; no marvel then if the enemy both within and without should design and plot our ruin; and what time like this to do it? the sickness is now in the town, and we have been made weak thereby. Many a good-meaning man is dead, and the *Diabolonians* of late grow stronger and stronger.

Besides, quoth the subordinate preacher, I have received from this good truth-teller this one inkling further, that he understood by those that he over-

heard

heard, that several letters have lately passed between the furies and the Diabolonians, in order to our destruction. When Mansoul heard all this, and not being able to gainsay it, they lift up their voice and wept. Mr Pry-well did also, in the presence of the townsmen, confirm all that their subordinate preacher had said. Wherefore they now set afresh to bewail their folly, and to a doubling of petitions to Shaddai and his Son. They also break the business to the captains, high commanders, and men of war, in the town of Mansoul, entreating of them to use the means to be strong, and to take good courage, and that they would look after their hardness, and make themselves ready to give Diabolus battle, by night and by day, shall he come, as they were informed he will, to beleaguer the town of Mansoul.

They tell the thing to the captains.

When the captains heard this, they being always true lovers of the town of Mansoul, what do they, but like so many Sampsons they shake themselves, and come together to consult and contrive how to defeat those bold and hellish contrivances that were upon the wheel, by the means of Diabolus and his friends, against the now sickly, weakly, and much impoverished town of Mansoul; and they agreed upon the following particulars.

They come together to consult.

1. That the gates of Mansoul should be kept shut and made fast with bars and locks; and that all persons that went out or came in should be very strictly examined by the captains of the guards; to the end, said they, that those that are managers of the plot amongst us, may, either coming or going, be taken; and that we may also find out who are the great contrivers (amongst us) of our ruin.

Their agreement.

2. The next thing was, that a strict search should be made for all kind of Diabolonians throughout the whole town of Mansoul; and every man's house from top to bottom should be looked into, and that too house by house, that, if possible, a further discovery might be made of all such among them as had a hand in these designs.

3. It was further concluded upon, that wheresoever,

ver, or with whomsoever, any of the Diabolonians were found, that even those of the town of Mansoul that had given them house and harbour, should, to their shame, and the warning of others, take penance in the open place.

4. It was moreover resolved by the famous town of Mansoul, that a public fast, and a day of humiliation should be kept throughout the whole corporation; to the justifying of their Prince, the abasing of themselves before him for their transgressions against him, and against Shaddai his Father. It was further resolved, that all such in Mansoul as did not that day endeavour to keep that fast, and to humble themselves for their faults, but that should mind their worldly employs, or be found wandering up and down the streets, should be taken for Diabolonians, and should suffer as Diabolonians for such their wicked doings.

5. It was further concluded then, that with what speed, and with what warmth of mind, they could, they would renew their humiliation for sin, and their petitions to Shaddai for help; they also resolved to send tidings to the court of all that *Mr Pry-well* had told them.

Mr Pry-well is made scout-master-general.

6. It was also determined, that thanks should be given by the town of Mansoul to *Mr Pry-well* for his diligent seeking of the welfare of their town; and further, that forasmuch he was so naturally inclined to seek their good, and also to undermine their foes, they gave him a commission of Scout-master-general, for the good of the town of Mansoul.

When the corporation, with their captains, had thus concluded, they did as they had said: they shut up their gates, they made for Diabolonians strict search; they made those with whom any was found to take penance in the open place; they kept their fast, and renewed their petitions to their Prince, and *Mr Pry-well* managed his charge, and the trust that Mansoul had put in his hands, with great conscience, and good fidelity: for he gave himself wholly up to his employ, and that not only within the town, but he went out to pry, to see, and to hear

And not many days after he provided for his journey, and went towards Hell-gate-hill, into the country where the Doubters were, where he heard of all that had been talked of in Mansoul, and he perceived also that Diabolus was almost ready for his march, &c.; so he came back with speed, and calling the captains and elders of Mansoul together, he told them where he had been, what he had heard, and what he had seen.

Particularly he told them, that Diabolus was almost ready for his march; and that he had made old *Mr Incredulity*, that once brake prison in Mansoul, the general of his army: that his army consisted all of Doubters; and that their number was above twenty thousand. He told, moreover, that Diabolus did intend to bring with him the chief princes of the infernal pit; and that he would make them chief captains over his Doubters. He told them, moreover, that it was certainly true, that several of the black den would with Diabolus ride Reformades to reduce the town of Mansoul to the obedience of Diabolus their prince.

He returns with great news

He said, moreover, that he understood by the Doubters, among whom he had been, that the reason why old Incredulity was made general of the whole army, was, because none truer than he to the tyrant; and because he had an implacable spite against the welfare of the town of Mansoul. Besides, said he, he remembers the affronts that Mansoul has given, and he is resolved to be revenged of them.

But the black princes shall be made high commanders, only Incredulity shall be over them all, because (which I had almost forgot) he can more easily and more dextrously beleaguer the town of Mansoul, than can any of the princes besides.

Now, when the captains of Mansoul, with the elders of the town, had heard the tidings that *Mr Pry-well* did bring, they thought it expedient, without further delay, to put into execution the laws that against the Diabolonians their prince had made for them, and given them in commandment to man-

Some Diabolonians taken in Mansoul, and committed to prison.

age against them. Wherefore, forthwith a diligent and impartial search was made in all houses in Mansoul, for all and all manner of Diabolonians. Now, in the house of *Mr Mind*, and in the house of the great *Lord Will-bewill*, were two Diabolonians found. In *Mr Mind's* house was one *Lord Covetousness* found; but he changed his name to *Prudent-thrifty*. In *my Lord Will-bewill's* house one *Lasciviousness* was found; but he had changed his name to *Harmless-mirth*. These two the captains and elders of the town of Mansoul took, and committed them to custody under the hand of *Mr True-man* the goaler; and this man handled them so severely, and loaded them so well with irons, that in time they both fell into a very deep consumption, and died in the prison-house; their masters also, according to the agreement of the captains and elders, were brought to take penance in the open place to their shame, and for a warning to the rest of the town of Mansoul.

Penance, what.

Now this was the manner of penance in those days. The persons offending being made sensible of the evil of their doings, were enjoined open confession of their faults, and a strict amendment of their lives.

After this, the captains and elders of Mansoul sought yet to find out more Diabolonians, where-ever they lurked, whether in dens, caves, holes, vaults, or where else they could, in or about the wall or town of Mansoul. But though they could plainly see their footing, and so follow them by their track and smell to their holds, even to the mouths of their caves and dens; yet take them, hold them, and do justice upon them, they could not; their ways were so crooked, their holds so strong, and they so quick to take sanctuary there.

But Mansoul did now, with so stiff an hand, rule over Diabolonians that were left, that they were glad to shrink into corners. Time was when they durst walk openly, and in the day; but now they were forced to embrace privacy, and the night. Time was when a Mansoulman was their companion; but now they counted them deadly enemies. This

good

good change did *Mr Pry-well's* intelligence make in the famous town of Mansoul.

By this time Diabolus had finished his army, which he intended to bring with him for the ruin of Mansoul; and had set over them captains, and other field-officers, such as liked his furious stomach best: himself was lord paramount, Incredulity was general of his army. Their highest captains shall be named afterwards; but now for their officers, colours, and escutcheons.

1. Their first captain was Captain Rage, he was captain over the election-doubters; his were the red colours, his standard-bearer was *Mr Destructive*, and the great red dragon he had for his escutcheon.

2. The second captain was Captain Fury, he was captain over the Vocation-doubters; his standard-bearer was *Mr Darknefs*; his colours were those that were pale, and he had for his escutcheon the fiery flying serpent.

3. The third captain was Captain Damnation, he was captain over the Grace-doubters; his were the red colours, *Mr No-life* bare them, and he had for his escutcheon the black den.

4. The fourth captain was the Captain Insatiable, he was captain over the Faith-doubters; his were the red colours, *Mr Devourer* bare them, and he had for an escutcheon the yawning jaws.

5. The fifth captain was Captain Brimstone, he was captain over the Perseverance-doubters; his also were the red colours, *Mr Burning* bare them, and his escutcheon was the blue and stinking flame.

6. The sixth captain was Captain Torment, he was captain over the Resurrection-doubters; his colours were those that were pale, *Mr Gnaw* was his standard-bearer, and he had the black worm for his escutcheon.

7. The seventh captain was Captain No-ease, he was captain over the Salvation-doubters; his were the red colours, *Mr Restless* bare them, and his escutcheon was the ghastly picture of death.

8. The eight captain was the Captain Sepulchre,

he was captain over the Glory-doubters; his also were the pale colours, *Mr Corruption* was his ancient-bearer, and he had for his escutcheon a scull, and dead mens bones.

9. The ninth captain was Captain Past-hope, he was captain of those that are called the *Felicity-doubters*; his ancient-bearer was *Mr Despair*; his also were the red colours, and his escutcheon was the hot iron and the hard heart.

These were his captains, and these were their forces, these were their ancients, these were their colours, and these were their escutcheons. Now, over these did the great Diabolus make superior captains, and they were in number seven; as namely, the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial; these seven he set over the captains, and Incredulity was lord general, and Diabolus was king.

The Reformades also, such as were like themselves, were made some of them captains of hundreds, and some of them captains of more; and thus was the army of Incredulity completed.

So they set out at Hell-gate-hill, (for there they had their rendezvous), from whence they came, with a straight course upon their march toward the town of Mansoul. Now, as was hinted before, the town had, as Shaddai would have it, received from the mouth of *Mr Pry-well*, the alarm of their coming before. Wherefore they set a strong watch at the gates, and had also doubled their guards; they also mounted their slings in good places, where they might conveniently cast out their great stones to the annoyance of the furious enemy.

Nor could those Diabolonians that were in the town do that hurt as was designed they should; for Mansoul was now awake. But alas! poor people, they were sorely affrighted at the first appearance of their foes, and at their sitting down before the town, especially when they heard the roaring of their drums. This, to speak truth, was amazingly hideous to hear

it frightened all men seven miles round, if they were but awake and heard it. The streaming of their colours were also terrible and dejecting to behold.

When Diabolus was come up against the town, first he made his approach to Ear-gate, and gave it a furious assault: supposing, as it seems, that his friends in Mansoul had been ready to do the work within; but care was taken of that before, by the vigilance of the captains. Wherefore, mistaking of the help that he expected from them, and finding of his army warmly attended with the stones that the slingers did sling (for that I will say for the captains, that considering the weakness that yet was upon them, by reason of the long sickness that had annoyed the town of Mansoul, they did gallantly behave themselves), he was forced to make some retreat from Mansoul, and to intrench himself and his men in the field, without the reach of the slings of the town.

Now, having intrenched himself, he did cast up four mounts before the town; the first he called *Mount Diabolus*, putting his own name thereon, the more to affright the town of Mansoul the other three he called thus, *Mount Aleto*, *Mount Megara*, and *Mount Tisiphone*; for these are the names of the dreadful furies of hell. Thus he began to play his game with Mansoul, and to serve it as doth the lion his prey, even to make it fall before his terror. But, as I said, the captains and soldiers resisted so stoutly, and did so much execution with their stones, that they made him, though against stomach, to retreat; wherefore Mansoul began to take courage.

Now upon Mount Diabolus, which was raised on the north side of the town, there did the tyrant set up his standard, and a fearful thing it was to behold; for he had wrought in it by devilish art, after the manner of an escutcheon, a flaming flame, fearful to behold, and the picture of Mansoul burning in it.

When Diabolus had thus done, he commanded that his drummer should every night approach the walls of the town of Mansoul, and so to beat a parley; the command was to do it at nights, for in day-time they

they annoyed him with their slings; for the tyrant said, that he had a mind to parley with the now trembling town of Mansoul; and he commanded that the drum should beat every night, that through weariness they might at at last (if possibly at the first they were unwilling, yet) be forced to do it.

*Mansoul
trembles
at the noise
of Diabolus's drum*

So this drummer did as commanded, he arose and did beat his drum. But when his drum did go, if one looked towards the town of Mansoul, behold darkness and sorrow, and the light was darkened in the heaven thereof. No noise was ever heard upon earth more terrible, except the voice of Shaddai when he speaketh. But how did Mansoul tremble! It now looked for nothing but forthwith to be swallowed up.

When this drummer had beaten for a parley, he made this speech to Mansoul: My master has bid me tell you, That if you will willingly submit, you shall have the good of the earth; but if you shall be stubborn, he is resolved to take you by force. But by that the fugitive had done beating of his drum, the people of Mansoul had betaken themselves to the captains that were in the castle; so that there was none to regard, nor to give this drummer an answer; so he proceeded no further that night, but returned again to his master to the camp.

When Diabolus saw, that by drumming he could not work out Mansoul to his will, the next night he sendeth his drummer without his drum, still to let the townsmen know that he had a mind to parley with them. But when all came to all, his parley was turned into a summons to the town to deliver up themselves: but they gave him neither heed nor hearing, for they remembered what at first it cost them to hear him a few words.

The next night he sends again, and then who should be his messenger to Mansoul, but the terrible Captain Sepulchre; so Captain Sepulchre came up to the walls of Mansoul, and made this oration to the town.

“O ye inhabitants of the rebellious town of Mansoul!

soul! I summon you, in the name of the Prince Diabolus, that without any more ado you set open the gates of your town, and admit the great lord to come in. But if you shall still rebel, when we have taken to us the town by force, we will swallow you up as the grave. Wherefore, if you will hearken to my summons, say so, and if not, then let me know.

Manfoul summoned by Captain Sepulchre.

The reason of this my summons, quoth he, is, for that my lord is your undoubted prince and lord, as you yourselves have formerly owned. Nor shall that assault that was given to my lord, when Emanuel dealt so dishonourably by him, prevail with him to lose his right, and to forbear to attempt to recover his own. Consider then, O Manfoul! with thyself; wilt thou shew thyself peaceable, or no? If thou shalt quietly yield up thyself, then our old friendship shall be renewed; but if thou shalt yet refuse and rebel, then expect nothing but fire and sword."

When the languishing town of Manfoul had heard this summoner, and his summons, they were yet more put to their dumps, but made the captain no answer at all: So away he went as he came.

But after some consultation among themselves, as also with some of their captains, they applied themselves afresh to the Lord Secretary for counsel and advice from him, for this Lord Secretary was their chief preacher, (as also is mentioned some pages before), only now he was ill at ease; and of him they begged favour in these two or three things.

They address themselves to their good Lord Secretary.

1. That he would look comfortably upon them, and not keep himself so much retired from them as formerly. Also that he would be prevailed with to give them a hearing, while they should make known their miserable condition to him. But to this he told them as before, that as yet he was but ill at ease, and therefore could not do as he had formerly done.

2. The second thing that they desired was, that he would be pleased to give them his advice about their now so important affairs; for that Diabolus was come and set down before the town with no less than twenty-thousand Doubters. They said, moreover, that

that both he and his captains were cruel men; and that they were afraid of them. But to this he said, You must look to the law of your Prince, and there see what is laid upon you to do.

3. Then they desired that his Highness would help them to frame a petition to Shaddai, and unto Emanuel his Son; and that he would set his own hand thereto, as a token that he was one with them in it: For, said they, my Lord, many a one have we sent, but can get no answer of peace; but now surely one with thy hand unto it may obtain good for Mansoul.

*The cause
of his be-
ing ill at
ease.*

But all the answer that he gave to this was, That they had offended their Emanuel, and had also grieved himself; and that therefore they must as yet partake of their own devices.

This answer of the Lord Secretary fell like a mill-stone upon them; yea, it crushed them so, that they could not tell what to do; yet they durst not comply with the demands of Diabolus, nor with the demands of his captains. So then, here were the straits that the town of Mansoul was betwixt, when the enemy came upon her: Her foes were ready to swallow her up, and her friends did forbear to help her.

*A com-
ment upon
the Lord
Secretarys
speech.*

Then stood up my Lord Mayor, whose name was my Lord Understanding, and he began to pick and pick, until he had picked comfort out of that seemingly bitter saying of the Lord Secretary; for thus he descanted upon it: First, said he, this unavoidably follows upon the saying of my Lord, That we must yet suffer for our sins. 2. But, quoth he, the words yet sound as if at last we should be saved from our enemies; and that after a few more sorrows Emanuel will come and be our help. Now the Lord Mayor was the more critical in his dealing with the Secretary's words, because my Lord was more than a prophet, and because none of his words were such, but that at all times they were most exactly significant, and the townsmen were allowed to pry into them, and to expound them to their best advantage.

So they took their leaves of my Lord, and returned, and went, and came to the captains, to whom they

did tell what my Lord High Secretary had said, who, when they had heard it, were all of the same opinion as my Lord Mayor himself; the captains therefore began to take some courage unto them, and to prepare to make some brave attempt upon the camp of the enemy, and to destroy all that were Diabolonians, with the roving Doubters that the tyrant had brought with him to destroy the poor town of Mansoul.

So all betook themselves forthwith to their places, the captains to theirs, the Lord Mayor to his, the Subordinate Preacher to his, and my Lord Will-be-will to his. The captains longed to be at some work for their Prince, for they delighted in warlike achievements. The next day therefore they came together and consulted, and after consultation had, they resolved to give an answer to the captain of Diabolus with slings, and so they did at the rising of the sun on the morrow; for Diabolus had adventured to come nearer again, but the sling-stones were to him and his like hornets. For as there is nothing to the town of Mansoul so terrible as the roaring of Diabolus's drum, so there is nothing to Diabolus so terrible as the well-playing of Emanuel's slings. Wherefore Diabolus was forced to make another retreat, yet further off from the famous town of Mansoul. Then did the Lord Mayor of Mansoul cause the bells to be rung, and that thanks should be sent to the Lord High Secretary by the mouth of the Subordinate Preacher; for that by his words the captain and elders of Mansoul had been strengthened against Diabolus.

When Diabolus saw that his captains and soldiers, high Lords, and renowned, were frightened, and beaten down by the stones that came from the golden slings of the Prince of the town of Mansoul, he bethought himself, and said, I will try to catch them by fawning, I will try to flatter them into my net.

Wherefore, after a while, he came down again to the wall, not now with his drum, nor with Captain Sepulchre, but having all besugared his lips, he seemed to be a very sweet-mouthed peaceable prince, designing

The town of Mansoul in order.

Words applied against him by faith.

Diabolus changes his way.

signing nothing for humour's sake, nor to be revenged on Mansoul for injuries by them done to him, but the welfare, and good, and advantage of the town and people therein, was now, as he said, his only design. Wherefore, after he had called for audience, and desired that the town's folk would give it to him, he proceeded in his oration: and said,

“ O! the desire of my heart, the famous town of Mansoul! How many nights have I watched, and how many weary steps have I taken, if, perhaps, I might do thee good! far be it, far be it from me, to desire to make a war upon you, if ye will but willingly and quietly deliver up yourselves unto me. You know that you were mine of old. Remember also, that so long as you enjoyed me for your lord, and that I enjoyed you for my subjects, you wanted for nothing of all the delights of the earth, that I, your lord and prince, could get for you; or that I could invent to make you bony and blythe withal. Consider, you ne er had so many hard, dark, troublesome, and heart-afflicting hours, while you were mine, as you have had since you revolted from me; nor shall you ever have peace again, until you and I become one as before. Be but prevailed with to embrace me again, and I will grant, yea, enlarge your old charter with abundance of privileges; so that your licence and liberty shall be, to take, hold, enjoy, and make your own, all that is pleasant from the east to the west. Nor shall any of those incivilities wherewith you have offended me, be ever charged upon you by me, so long as the sun and moon endureth. Nor shall any of those dear friends of mine, that now, for the fear of you, lie lurking in dens, and holes, and caves, in Mansoul, be hurtful to you any more; yea, they shall be your servants, and shall minister unto you of their substance, and of whatever shall come to hand. I need speak no more, you know them, and have some time since been much delighted in their company; why then should we abide at such odds? Let us renew our old acquaintance and friendship again.

Bear with your friend, I take the liberty at this
time

time to speak thus freely unto you. The love that I have to you presses me to do it, as also does the zeal of my heart for my friends with you; put me not therefore to further trouble, nor yourselves to further fears and frights. Have you I will, in a way of peace or war: nor do you flatter yourselves with the power and force of your captains, or that your Emanuel will shortly come in to your help, for such strength will do you no pleasure.

I am come against you with a stout and valiant army, and all the chief princes of the den are even at the head of it. Besides, my captains are swifter than eagles, stronger than lions, and more greedy of prey than are the evening-wolves. What is Og of Bashan! What is Goliath of Gath! And what is an hundred more of them to one of the least of my captains! How then shall Mansoul think to escape my hand and force?"

Diabolus having thus ended his flattering, fawning, deceitful, and lying speech, to the famous town of Mansoul, the Lord Mayor replied unto him as follows.

"O Diabolus, prince of darkness, and master of all deceit; thy lying flatteries we have had, and made sufficient probation of, and have tasted too deeply of that destructive cup already; should we therefore again hearken unto thee, and so break the commandment of our great Shaddai, to join in affinity with thee, would not our Prince reject us, and cast us off for ever; and being cast off by him, can the place that he has prepared for thee be a place of rest for us? Beside, O thou that art empty and void of all truth! we are rather ready to die by that hand, than to fall in with thy flattering and lying deceits."

When the tyrant saw that there was little to be got by parleying with my Lord Mayor, he fell into an hellish rage, and resolved that again with his army of Doubters he would another time assault the town of Mansoul.

So he called for his drummer, who beat up for his men, (and while he did beat, Mansoul did shake), to be in readiness to give battle to the corporation; then

The Lord Mayor's answer.

Diabolus drew near with his army, and thus disposed of his men. Captain Cruel, and Captain Torment, these he drew up and placed against Feel-gate, and commanded them to sit down there for the war. And he also appointed, that if need were, Captain No-ease should come in to their relief.

At Nose-gate he placed the Captain Brimstone and Captain Sepulchre, and bid them look well to their ward, on that side of the town of Mansoul. But at Eye-gate he placed that grim-faced one the Captain Past-hope, and there also now he did set up his terrible standard.

Now Captain Insatiable he was to look to the carriage of Diabolus, and was also appointed to take in to custody, that, or those persons and things that should at any time as prey be taken from the enemy.

Now Mouth-gate the inhabitants of Mansoul kept for a sally-port, wherefore that they kept strong, for that was it by, and out at which the townsfolk did send their petitions to Emanuel their Prince; that also was the gate from the top of which the captains did play their slings at the enemies; for that gate stood somewhat ascending, so that the placing of them there, and the letting of them fly from that place, did much execution against the tyrant's army; wherefore, for these causes with others, Diabolus sought, if possible, to lard up Mouth-gate with dirt.

*The use of
Mouth-
gate.*

Now as Diabolus was busy and industrious in preparing to make his assault upon the town of Mansoul without, so the captains and soldiers in the corporation were as busy in preparing within; they mounted their slings, they set up their banners, they sounded their trumpets, and put themselves in such order as was judged most for the annoyance of the enemy, and for the advantage of Mansoul, and gave to their soldiers orders to be ready at the sound of the trumpet for war. The Lord Will-bewill also, he took the charge of watching against the rebels within, and to do what he could to take them while without, or to stifle them within their caves, dens, and holds in the town-wall of Mansoul. And to speak the truth

of him, ever since he took penance for his fault, he has shewed as much honesty and bravery of spirit, as *Jolley and* any he in Mansoul; for he took one Jolley, and his *Grigish* brother Grigish, the two sons of his servant Harmless-*taken and* mirth, (for to that day, though the father was com-*executed.* mitted to ward, the sons had a dwelling in the house of my lord); I say, he took them, and with his own hands put them to the cross. And this was the reason why he hanged them up, after their father was put into the hands of Mr True-man the gaoler; they his sons began to play his pranks, and to be ticking and toying with the daughters of their lord; nay, it was jealousyed that they were too familiar with them, the which was brought to his lordship's ear. Now his lordship being unwilling unadvisedly to put any man to death, did not suddenly fall upon them, but set watch and spies to see if the thing was true; of the which he was soon informed, for his two servants, whose names were *Find-all* and *Tell-all*, caught them together in uncivil manner more than once or twice, and went and told their lord. So when my Lord Will-bewill had sufficient ground to believe the thing was true, he takes the two young Diabolonians, for such they were, (for their father was a Diabolonian born), and has them to Eye-gate, where he raised a very high cross just in the face of the army of *The place of their execution.* Diabolus, and of his army, and there he hanged the young villains in defiance to Captain Past-hope, and of the horrible standard of the tyrant.

Now, this Christian act of the brave Lord Will-bewill did greatly abash Captain Past-hope, discourage the army of Diabolus, put fear into the Diabolonian runagates in Mansoul, and put strength and courage into the captains that belonged to Emanuel the Prince; for they without did gather, and that by this very act of my Lord, that Mansoul was resolved to fight, and that the Diabolonians within the town could not do such things as Diabolus had hopes they would. Nor was this the only proof of the brave Lord Will-bewill's honesty to the town, nor of his loyalty to his Prince, as will afterwards appear.

Now

Now when the children of Prudent-thrifty, who dwelt with Mr Mind, (for Thrift left children with Mr Mind, when he was also committed to prison, and their names were *Gripe* and *Rake-all*; these he begat of Mr Mind's bastard-daughter, whose name was *Mrs Hold-fast-bad*); I say, when his children perceived how the Lord Will-bewill had served them that dwelt with him, what do they but (lest they should drink of the same cup) endeavour to make their escape? But Mr Mind being wary of it, took them and put them in hold in his house till morning, (for this was done over night), and remembering that by the law of Mansoul all Diabolonians were to die, and to be sure they were at least by father's side such, and some say by mother's side too, what does he but takes them and puts them in chains, and carries them to the self-same place where my Lord hanged his two before, and there he hanged them.

*Mansoul
set against
the Diabo-
lonians.*

The townsmen also took great encouragement at this act of Mr Mind, and did what they could to have taken some more of these Diabolonian troublers of Mansoul; but at that time the rest lay so squat and close, that they could not be apprehended; so they set against them a diligent watch, and went every man to his place.

I told you a little before that Diabolus and his army were somewhat abashed and dismayed at the sight of what my Lord Will-bewill did, when he hanged up those two young Diabolonians; but his discouragement quickly turned itself into furious madness and rage against the town of Mansoul, and fight it he would. Also the townsmen, and captains within, they had their hopes and their expectations heightened, believing at last the day would be theirs, so they feared them the less. Their Subordinate Preacher too made a sermon about it, and he took that theme for his text, *Gad, a troop shall overcome him, but he shall overcome at the last.* Whence he shewed, that though Mansoul should be sorely put to it at the first, yet the victory should most certainly be Mansoul's at the last.

So Diabolus commanded that his drummer should beat a charge against the town, and the captains also that were in the town sounded a charge against them, but they had no drum, they were trumpets of silver with which they sounded against them. Then they which were of the camp of Diabolus came down to the town to take it, and the captains in the castle, with the slingers at Mouth-gate played upon them again. And now there was nothing heard in the camp of Diabolus but horrible rage and blasphemy; but in the town good words, prayer, and singing of psalms: The enemy replied with horrible objections, and the terribleness of their drum; but the town made answer with flapping of their slings, and the melodious noise of their trumpets. And thus the fight lasted for several days together, only now and then they had some small intermission, in the which the townsmen refreshed themselves, and the captains made ready for another assault.

*With heart
and mouth*

The captains of Emanuel were clad in silver armour, and the soldiers in that which was of proof; the soldiers of Diabolus were clad in iron, which was made to give place to Emanuel's engine-shot. In the town some were hurt, and some were greatly wounded. Now the worst on it was, a surgeon was scarce in Mansoul, for that Emanuel at present was absent. Howbeit, with the leaves of a tree the wounded were kept from dying; yet their wounds did greatly putrify, and some did grievously stink. Of the townsmen these were wounded, to wit,

My Lord Reason, he was wounded in the head.

*Who of
Mansoul
was wound-
ed.*

Another that was wounded was the brave Lord Mayor, he was wounded in the eye.

Another that was wounded was Mr Mind, he received his wound about the stomach.

The honest Subordinate Preacher also, he received a shot not far off the heart, but none of these were mortal.

Many also of the inferior sort, were not only wounded, but slain outright.

Now in the camp of Diabolus were wounded and slain a considerable number. For instance,

Captain

Captain Rage he was wounded, and so was Captain Cruel.

Captain Damnation was made to retreat, and to intrench himself further off of Mansoul; the stand-ard also of Diabolus was beaten down, and his stand-ard-bearer Captain Much-hurt, had his brains beat out with a sling-stone, to the no little grief and shame of his prince Diabolus.

The victory did turn that way to Mansoul.

Many also of the Doubters were slain out-right, though enough of them are left alive to make Mansoul shake and totter. Now the victory that day being turned to Mansoul, did put great valour into the townsmen and captains, and did cover Diabolus's camp with a cloud, but withal it made them far more furious. So the next day Mansoul rested, and commanded that the bells should be rung; the trumpets also joyfully sounded, and the captains shouted round the town.

My Lord Will-bewill also was not idle, but did notable service within against the Domesticks, or the Diabolonians that were in the town, not only by keeping of them in awe, for he lighted on one at last whose name was *Mr Any-thing*, a fellow of whom mention was made before; for it was he, if you remember, that brought the three fellows to Diabolus, whom the Diabolonians took but of Captain Boanerges company; and that persuaded them to list themselves under the tyrant, to fight against the army of Shaddai: my Lord Will-bewill did also take a notable Diabolonian, whose name was *Loose-foot*; this Loose-foot was a scout to the vagabonds in Mansoul, and that did use to carry tidings out of Mansoul to the camp, and out of the camp to those of the enemies in Mansoul; both these my Lord sent away safe to Mr Trueman the gaoler, with a commandment to keep them in irons; for he intended then to have them out to be crucified, when it would be for the best to the corporation, and most for the discouragement of the camp of the enemies.

My Lord Mayor also, though he could not stir a

boul

bout so much as formerly, because of the wound that he lately received, yet gave he out orders to all that were the natives in Mansoul, to look to their watch, and stand upon their guard, and as occasion should offer, to prove themselves men.

Mr Conscience the preacher, he also did his utmost to keep all his good documents alive upon the hearts of the people of Mansoul.

Well, a while after the captains and stout ones of the town of Mansoul agreed, and resolved upon a time to make a sally out upon the camp of Diabolus, and this must be done in the night, and there was the folly of Mansoul, (for the night is always the best for the enemy, but the worst for Mansoul to fight in); but yet they would do it, their courage was so high; their last victory also still stuck in their memories.

So the night appointed being come, the Prince's brave captains cast lots who should lead the van in this new and desperate expedition against Diabolus, and against his Diabolonian army; and the lot fell to Captain Credence, to Captain Experience, and to Captain Good-hope to lead the Forlorn-hope. (This Captain Experience the Prince created such when himself did reside in the town of Mansoul); so, as I said, they made their sally out upon the army that lay in the siege against them; and their hap was to fall in with the main body of their enemy. Now Diabolus and his men being expertly accustomed to night-work, took the alarm presently, and were as ready to give them battle as if they had sent him word of their coming. Wherefore to it they went amain, and blows were hard on every side; the hell-drum also was beat most furiously, while the trumpets of the Prince most sweetly sounded. And thus the battle was joined, and Captain Infatiable looked to the enemies carriages, and waited when he should receive some prey.

The Prince's captains fought it stoutly, beyond what indeed could be expected they should; they wounded many; they made the whole army of Diabolus to make a retreat. But I cannot tell how, but

E e the

the brave Captain Credence, Captain Goodhope, and Captain Experience, as they were upon the pursuit, cutting down, and following hard after the enemy in the rear, Captain Credence stumbled and fell, by which fall he caught so great a hurt, that he could not rise till Captain Experience did help him up, at which their men were put in disorder; the Captain also was so full of pain, that he could not forbear but aloud to cry out; at this the other two captains fainted, supposing that Captain Credence had received his mortal wound: their men also were more disordered, and had no list to fight. Now Diabolus being very observing, though at this time as yet he was put to the worst, perceiving that an halt was made among the men that were the pursuers, what does he, but taking it for granted that the captains were either wounded or dead, he therefore makes at first a stand, then faces about, and so comes up upon the Prince's army with as much of his fury as hell could help him to, and his hap was to fall in just among the three captains, Captain Credence, Captain Goodhope, and Captain Experience, and did cut, wound, and pierce them so dreadfully, that what through discouragement, what through disorder, and what through the wounds that now they had received, and also the loss of much blood, they scarce were able, though they had for their power the three best hands in Mansoul, to get safe into the hold again.

Now when the body of the Prince's army saw how these three captains were put to the worst, they thought it their wisdom to make as safe and good a retreat as they could, and so returned by the sally-port again; and so there was an end of this present action. But Diabolus was so flushed with this night's work, that he promised himself in few days an easy and complete conquest over the town of Mansoul: Wherefore, on the day following, he comes up to the sides thereof with great boldness, and demands entrance, and that forthwith they deliver themselves up to his government. (The Diabolonians, too, that were within, they began to be somewhat brisk, as we shall shew afterward).

But

But the valiant Lord Mayor replied, That what he got he must get by force; for as long as Emanuel their Prince was alive, (though he at present was not so with them as they wished), they should never consent to yield Mansoul up to another.

And with that the Lord Will-bewill stood up, and said, Diabolus, thou master of the den, and enemy to all that is good, we poor inhabitants of the town of Mansoul are too well acquainted with thy rule and government, and with the end of those things that for certain will follow submitting to thee, to do it: Wherefore, though while we were without knowledge we suffered thee to take us, (as the bird that saw not the snare fell into the hands of the fowler), yet since we have been turned from darkness to light, we have also been turned from the power of Satan to to God. And tho' through thy subtilty, and also the subtilty of the Diabolonians within, we have sustained much loss, and also plunged ourselves into much perplexity, yet give up ourselves, lay down our arms, and yield to so horrid a tyrant as thou, we shall not; die upon the place we chuse rather to do. Besides, we have hopes that in time deliverance will come from court unto us; and therefore we yet will maintain a war agaiust thee.

This brave speech of the Lord Will-bewill, with *The captains en-* that also of the Lord Mayor, did somewhat abate the *couraged.* boldness of Diabolus, though it kindled the fury of his rage. It also succoured the townsmen and captains; yea, it was as a plaister to the brave Captain Credence his wound: for you must know, that a brave speech now, when the captains of the town, with their men of war, came home routed, and when the enemy took courage and boldness at the success that he had obtained, to draw up to the walls, and demand entrance, as he did, was in season, and also advantageous,

The Lord Will-bewill also did play the man within; for while the captains and soldiers were in the field, he was in arms in the town; and where-ever by him there was a Diabolonian found, they were

forced to feel the weight of his heavy hand, and also the edge of his penetrating sword; Many, therefore, of the Diabolonians he wounded, as the Lord Cavil, the Lord Brisk, the Lord Pragmatic, and the Lord Murmur; several also of the meaner sort he did sorely maim; though there cannot at this time an account be given you of any that he slew outright. The cause, or rather the advantage that my Lord Will-bewill had at this time to do thus, was for that the captains were gone out to fight the enemy in the field. For now, thought the Diabolonians within, is our time to stir and make an uproar in the town: What do they therefore, but quickly get themselves into a body, and fall forthwith to hurricaning in Mansoul, as if now nothing but whirlwind and tempest should be there? Wherefore, as I said, he takes this opportunity to fall in among them with his men, cutting and slashing with courage that was undaunted; at which the Diabolonians with all haste dispersed themselves to their holds, and my Lord to his place as before.

*Nothing
like faith
to crush
Diabolus*

This brave act of my Lord did somewhat revenge the wrongs done by Diabolus to the captains, and also did let them know, that Mansoul was not to be parted with for the loss of a victory or two; wherefore the wing of the tyrant was clipped again, as to boasting, I mean in comparison of what he would have done if the Diabolonians had put the town to the same plight to which he had put the captains.

*He tries
what he
can do up-
on the
sense and
feeling of
the Chri-
stian.*

Well, Diabolus yet resolves to have the other bout with Mansoul; for, thought he, since I beat them once, I may beat them twice: Wherefore he commanded his men to be ready at such an hour of the night to make a fresh assault upon the town, and he gave out in special, that they should bend all their force against Feel-gate, and attempt to break into the town through that. The word that then he did give to his officers and soldiers was *Hell-fire*. And, said he, if we break in upon them, as I wish we do, either with some or with all our force, let them that break in look to it, that they forget not the word.

And

And let nothing be heard in the town of Mansoul but Hell-fire! Hell-fire! Hell-fire! The drummer, was also to beat without ceasing, and the standard-bearers were to display their colours; the soldiers, too, were to put on what courage they could, and to see that they played manfully their parts against the town.

So the night was come, and all things by the tyrant made ready for the work, he suddenly makes his assault upon Feel-gate; and after he had a while struggled there, he throws the gates wide open; for the truth is, those gates were but weak, and so most easily made to yield. When Diabolus had thus far made his attempt, he placed his captains, to wit, Torment and No-ease there; so he attempted to press foreward, but the Prince's captains came down upon him, and made his entrance more difficult than he desired. And to speak truth, they made what resistance they could; but the three of their best and most valiant captains being wounded, and by their wounds made much incapable of doing the town that service they would, (and all the rest having more than their hands full of Doubters, and their captains that did follow Diabolus), they were overpowered with force; nor could they keep them out of the town. Wherefore the Prince's men, and their captains, betook themselves to the castle, as the strong-hold of the town; and this they did, partly for the security of the town, and partly, or rather chiefly to preserve to Emanuel the prerogative-royal of Mansoul: for so was the castle of Mansoul.

The captains therefore being fled into the castle, the enemy, without much resistance, possess themselves of the rest of the town, and spreading themselves as they went into every corner, they cried out as they marched, according to the command of the tyrant, Hell-fire! Hell-fire! Hell-fire! so that nothing for a while throughout the town of Mansoul could be heard but the dreadful noise of Hell-fire; together with the roaring of Diabolus's drum. And now did the clouds hang black over Mansoul, nor to

*The sad
fruits of
apostacy.*

reason did any thing but ruin seem to attend it. Diabolus also quartered his soldiers in the houses of the inhabitants of the town of Mansoul. Yea, the Subordinate Preacher's house was as full of these outlandish Doubters as ever it could hold; and so was my *Lord Mayor's*, and my *Lord Will-bewill's* also. Yea, where was there a corner, a cottage, a barn, or a hog-stye, that now were not full of these vermine; yea, they turned the men of the town out of their houses, and would lie in their beds, and sit at their tables themselves. Ah poor Mansoul! Now thou seelest the fruits of sin, and what venom was in the flattering words of *Mr Carnal-security*, They made great havock of whatever they laid their hands on; yea, they fired the town in several places; many young children also were by them dashed in pieces; yea, those that were yet unborn they destroyed in their mother's wombs: for you must needs think that it could not now be otherwise: for what conscience, what pity, what bowels, or compassion can any expect at the hands of out-landish Doubters? many in Mansoul that were women, both young and old, they forced, ravished, and beast-like abused; so that they swooned, miscarried, and many of them died, and so lay at the top of every street, and in all by-places of the town.

And now did Mansoul seem to be nothing but a den of dragons, an emblem of hell, and a place of total darkness. Now did Mansoul lie (almost) like the barren wilderness; nothing but nettles, briars, thorns, weeds, and stinking things seemed now to cover the face of Mansoul. I told you before, how that these Diabolonian Doubters turned the men of Mansoul out of their beds; and now I will add, they wounded them, they mauled them, yea, and almost brain-ed many of them. Many did I say? Yea most, if not all of them. *Mr Conscience* they so wounded, yea, and his wounds so festered, that he could have no ease day nor night, but lay as if continually upon a rack, (but that Shaddai rules all, certainly they had slain him outright); my *Lord Mayor* they so a-

bused

bused, that they almost put out his eyes; and had not my Lord Will-bewill got into the castle, they intended to have chopped him all to pieces: for they did look upon him (as his heart now stood) to be one of the very worst that was in Mansoul against Diabolus and his crew. And indeed he hath shewed himself a man, and more of his exploits you will hear of afterwards.

Now a man might have walked for days together in Mansoul, and scarce have seen one in the town that looked like a religious man. Oh the fearful state of Mansoul now! Now every corner swarmed with out-landish Doubters; red coats, and black-coats walked the town by clusters, and filled up all the houses with hideous noises, vain songs, lying stories, and blasphemous language against Shaddai and his Son. Now also those Diabolonians that lurked in the walls, and dens, and holes, that were in the town of Mansoul, came forth and shewed themselves; yea, walked with open face in company with the Doubters that were in Mansoul. Yea, they had more boldness now to walk the streets, to haunt the houses, and to shew themselves abroad, than had any of the honest inhabitants of the now woful town of Mansoul.

But Diabolus and his out-landish men were not at peace in Mansoul: for they were not there entertained as were the captains and forces of Emanuel; the townsmen did browbeat them what they could: nor did they partake or make stroy of any of the necessities of Mansoul, but that which they seized on against the townsmen's will; what they could they hid from them, and what they could not, they had with an ill-will. They, poor hearts, had rather have had their room than their company; but they were at present their captives, and their captives for the present they were forced to be. But, I say, they discountenanced them as much as they were able, and shewed them all the dislike that they could.

The captain also from the castle did hold them in continual play with their slings, to the chasing and fretting

Mr Godly-fear is made keeper of the castle-gates.

fretting of the minds of the enemies. True, Diabolus made a great many attempts to have broken open the gates of the castle; but *Mr Godly-fear* was made keeper of that; and he was a man of that courage, conduct, and valour, that it was in vain as long as life lasted within him, to think to do that work though most desired; wherefore all the attempts that Diabolus made against him were fruitless; (I have wished sometimes that that man had had the whole rule of the town of Mansoul).

The town of Mansoul the seat of war.

Well, this was the condition of the town of Mansoul for about two years and an half; the body of the town was the seat of war; the people of the town were driven into holes, and the glory of Mansoul was laid in the dust; what rest then could be to the inhabitants, what peace could Mansoul have, and what sun could shine upon it? Had the enemy lain so long without in the plain against the town, it had been enough to have famished them; but now when they shall be within, when the town shall be their tent, their trench, and fort, against the castle that was in the town, when the town shall be against the town and shall serve to be a fence to the enemies of her strength and life; I say, when they shall make use of the forts, and town-holds, to secure themselves in, even till they shall take, spoil, and demolish the castle, this was terrible; and yet this was now the state of the town of Mansoul.

Mr Godly-fear's advice about drawing up a petition to the Prince.

After the town of Mansoul had been in this sad and lamentable condition for so long a time as I have told you; and no petitions that they presented their Prince with (all this while) could prevail; the inhabitants of the town, to wit, the elders and chief of Mansoul gathered together, and after some time spent in condoling their miserable state. and this miserable judgement coming upon them, they agreed together to draw up yet another petition, and to send it away to Emanuel for relief. But *Mr Godly-fear* stood up and answered, that he knew that his Lord the Prince never did, nor ever would receive a petition for these matters from the hand of any whoever, unless the

Lord

Lord Secretary's hand was to it, (and this, quoth he, is the reason that you prevailed not all this while). Then they said, they would draw up one, and get the Lord Secretary's hand to it. But Mr Godly-fear answered again, that he knew also that the Lord Secretary would not set his hand to any petition that himself had not an hand in composing and drawing up; and besides, saith he, the Prince doth know my Lord Secretary's hand from all the hands in the world; wherefore he cannot be deceived by any pretence whatever; wherefore my advice is, that you go to my Lord, and implore him to lend you his aid, (now he did yet abide in the castle where all the captains and men at arms were).

So they heartily thanked Mr Godly-fear, took his counsel, and did as he had bidden them; so they went and came to my Lord, and made known the cause of their coming to him, to wit, that since Mansoul was in so deplorable a condition, his Highness would be pleased to undertake to draw up a petition for them to Emanuel, the Son of the mighty Shaddai, and to their King and his Father by him.

Then said the Secretary to them, What petition is it that you would have me draw up for you? But they said, Our Lord knows best the state and condition of the town of Mansoul: and how we are backslidden and degenerate from the Prince; thou also knowest who is come up to war against us, and how Mansoul is now the seat of war. My Lord knows moreover what barbarous usages our men, women, and children, have suffered at their hands, and how our home bred Diabolonians do walk now with more boldness than dare the townsmen in the streets of Mansoul. Let our Lord therefore, according to the wisdom of God that is in him, draw up a petition for his poor servants to our Prince Emanuel. Well, said the Lord Secretary, I will draw up a petition for you, and will also set my hand thereto. Then said they, But when shall we call for it at the hands of our Lord? but he answered, Yourselves must be present at the doing of it; yea, you must put your desires to

The Secretary employed to draw up a petition for Mansoul.

it. True, the hand and pen shall be mine, but the ink and paper must be yours, else how can you say it is your petition? nor have I need to petition for myself, because I have not offended.

He also addeth as followeth, No petition goes from me in my name to the Prince, and so to his Father by him, but when the people that are chiefly concerned therein do join in heart and soul in the matter, for that must be inserted therein.

So they did heartily agree with the sentence of the Lord, and a petition was forthwith drawn up for them. But now who should carry it, that was next? But the Secretary advised that Captain Credence should carry it, for he was a well-spoken man. They therefore called for him, and propounded to him the business, Well, said the captain, I gladly accept of the motion; and though I am lame, I will do this business for you, with as much speed, and as well as I can.

The petition.

The contents of the petition were to this purpose: O our Lord and sovereign Prince Emanuel, the potent, the long-suffering Prince; grace is poured into thy lips, and to thee belongs mercy and forgiveness, though we have rebelled against thee. We who are no more worthy to be called thy Mansoul, nor yet fit to partake of common benefits, do beseech thee, and thy Father by thee, to do away our transgression. We confess that thou mightest cast us away for them, but do it not for thy name sake; let the Lord rather take an opportunity at our miserable condition, to let out his bowels and compassion to us; we are compassed on every side, Lord, our own backslidings reprove us; our Diabolonians within our town fright us, and the army of the angel of the bottomless pit distresses us. Thy grace can be our salvation, and whither to go but to thee we know not.

Furthermore, O gracious Prince, we have weakened our captains, and they are discouraged, sick, and of late some of them grievously worsted and beaten out of the field by the power and force of the tyrant. Yea, even those of our captains in whose valour we did formerly use to put most of our confidence, they are

are as wounded men. Besides, Lord, our enemies are lively, and they are strong, they vaunt and boast themselves, and do threaten to part us among themselves for a booty. They are fallen also upon us, Lord, with many thousand Doubters, such as with whom we cannot tell what to do; they are all grimlooked, and unmerciful ones, and bid defiance to us and thee.

Our wisdom is gone, our power is gone, because thou art departed from us, nor have we what we may call ours, but sin, shame, and confusion of face for sin. Take pity upon us, O Lord, take pity upon us thy miserable town of Mansoul, and save us out of the hands of our enemies. Amen.

This petition, as was touched afore, was handed by the Lord Secretary, and carried to the court by the brave and most stout Captain Credence. Now he carried it, out at Mouth-gate, for that, as I said, was the sally-port of the town; and he went and came to Emanuel with it. Now how it came out, I do not know, but for certain it did, and that so far as to reach the ears of Diabolus. Thus I conclude, because that the tyrant had it presently by the end, and charged the town of Mansoul with it, saying, Thou rebellious and stubborn-hearted Mansoul, I will make thee to leave off petitioning; art thou yet for petitioning? I will make thee to leave. Yea, he ^{Satan can-} also knew who the messenger was that carried the ^{not abide} petition to the Prince, and it made him both to fear ^{prayer.} and rage.

Wherefore he commanded that his drum should be beat again, a thing that Mansoul could not abide to hear; but when Diabolus will have his drum beat Mansoul must abide the noise. Well, the drum was beat, and the Diabolonians were gathered together.

Then said Diabolus, O ye stout Diabolonians, be it known unto you, that there is treachery hatched against us in the rebellious town of Mansoul; for albeit the town is in our possession, as you see, yet these miserable Mansouliaus have attempted to dare, and have been so hardy as yet to send to the court

of Emanuel for help. This I give you to understand, that ye may yet know how to carry it to the wretched town of Mansoul. Wherefore, O my trusty Diabolonians, I command that yet more and more ye distress this town of Mansoul, and vex it with your wiles, ravish their women, deflower their virgins, slay their children, brain their ancients, fire their town, and what other mischief you can; and let this be the reward of the Mansouliaus from me, for their desperate rebellions against me.

This you see was the charge, but something slept in betwixt that and execution, for as yet there was but little more done than to rage.

Moreover, when Diabolus had done thus, he went the next way up to the castle-gates, and demanded that upon pain of death the gates should be opened to him, and that entrance should be given him, and his men that followed after. To whom Mr Godly-fear replied, (for he it was that had the charge of that gate). That the gate should not be opened unto him, nor to the men that followed after him. He said, moreover, That Mansoul, when she had suffered a while, should be made perfect, strengthened, settled.

*Satan can
not abide
faith.*

Then said Diabolus, Deliver me then the men that have petitioned against me, especially Captain Credence, that carried it to your Prince, deliver that varlet into my hands, and I will depart from the town.

Then up starts a Diabolonian, whose name was Mr Fooling, and said, my lord offereth you fair, it is better for you that one man perish, than that your whole Mansoul should be undone.

But Mr Godly-fear made this reply, How long will Mansoul be kept out of the dungeon, when she hath given up her faith to Diabolus? As good lose the town as lose Captain Credence; for if one be gone, the other must follow. But to that Mr Fooling said nothing.

Then did my Lord Mayor reply, and said, O thou devouring tyrant, be it known unto thee, we shall
hearken

hearken to none of thy words, we are resolved to resist thee as long as a captain, a man, a sling, and a stone to throw at thee shall be found in the town of Mansoul. But Diabolus answered, Do you hope, do you wait, do you look for help and deliverance? You have sent to Emanuel, but your wickedness sticks too close in your skirts, to let innocent prayers come out of your lips. Think you that you shall be prevailers and prosper in this design? You will fail in your wish you will fail in your attempts; for it is not only I, but your Emanuel is against you. Yea, it is he that hath sent me against you to subdue you; for what then do you hope, or by what means will you escape?

Then said the Lord Mayor, We have sinned indeed, but that shall be no help to thee, for our Emanuel hath said it, and that in great faithfulness, *The Lord Mayor's speech just at the time of the return of Captain Credence.* And him that cometh to me I will in no wise cast out. He hath also told us, (O! our enemy), that all manner of sin and blasphemy shall be forgiven to the sons of men. Therefore we dare not despair, but will look for, wait for, and hope for deliverance still.

Now by this time Captain Credence was returned, and come from the court from Emanuel, to the castle of Mansoul; and he returned to them with a packet. So my Lord Mayor hearing that Captain Credence was come, withdrew himself from the noise of the roaring of the tyrant, and left him to yell at the wall of the town, or against the gates of the castle. So he came up to the captain's lodgings, and saluting him, he asked him of his welfare, and what was the best news at court? But when he asked Captain Credence that, the water stood in his eyes. Then said the Captain, Cheer up, my Lord, for all will be well in time: And with that he first produced his packet, and laid it by, but that the Lord Mayor and the rest of the captains took for a sign of good tidings. Now a season of grace being come, he sent for all the captains and elders of the town that were here and there in their lodgings in the castle, and upon their guard, to let them know that Captain Credence was returned from the court, and that he had something in general

neral, and something in special to communicate to them. So they all came up to him, and saluted him, and asked him concerning his journey, and what was the best news at the court? And he answered them as he had done the Lord Mayor before, That all would be well at last. Now when the captain had thus saluted them, he opened his packet, and thence did draw out his several notes for those that he had sent for. And the first note was for my Lord Mayor, wherein was signified,

*A note for
my Lord
Mayor.*

That the Prince Emanuel had taken it well that my Lord Mayor had been so true and trusty in his office, and the great concerns that lay upon him for the town and people of Mansoul. Also he bid him to know, that he took it well that he had been so bold for his Prince Emanuel, and had engaged so faithfully in his cause against Diabolus. He also signified at the close of his letter, that he should shortly receive his reward.

*A note for
Lord Will-
bewill.*

The second note that came out was for the noble Lord Will-bewill, wherein there was signified, That his Prince Emanuel did well understand how valiant and courageous he had been for the honour of his Lord, now in his absence, and when his name was under contempt by Diabolus. There was signified also, that his Prince had taken it well that he had been so faithful to the town of Mansoul, in his keeping of so strict a hand and eye over, and so strict a rein upon the necks of the Diabolonians that did still lie lurking in their several holes in the famous town of Mansoul.

He signified moreover, how that he understood that my Lord had, with his own hand, done great execution upon some of the chief of the rebels there, to the great discouragement of the adverse party, and to the good example of the whole town of Mansoul; and that shortly his Lordship should have his reward.

*A note for
the subor-
dinate
preacher.*

The third note came out for the subordinate preacher, wherein was signified, That his Prince took it well from him that he had so honestly and so faithfully performed his office, and executed the trust committed

committed to him by his Lord, while he exhorted, rebuked, and forewarned Mansoul, according to the laws of the town. He signified moreover, that he took it well at his hand, that he called to fasting, to sackcloth and ashes, when Mansoul was under her revolt. Also that he called for the aid of the Captain Boanerges to help in so weighty a work. And that shortly also he should receive his reward.

The fourth note came out for *Mr Godly-fear*, where-
in his Lord thus signified, That his Lordship observ-
ed, that he was the only man in Mansoul that de-
tected *Mr Carnal-security*, as the only one that through
his subtilty and cunning had obtained for Diabolus a
defection and decay of goodness in the blessed town
of Mansoul. Moreover, his Lord gave him to under-
stand, that he still remembered his tears and mourn-
ing for the state of Mansoul. It was also observed by
the same note, That his Lord took notice of his de-
tecting of this *Mr Carnal-security*, at his own table a-
mong the guests, in his own house, and that in the
midst of his jolliness, even while he was seeking to
perfect his villanies against the town of Mansoul. E-
manuel also took notice, that this Reverend person,
Mr Godly-fear, stood stoutly to it at the gates of the
castle, against all the threats and attempts of the ty-
rant, and that he put the townsmen in a way to make
their petition to their Prince, so as that he might
accept thereof, and as that they might obtain an an-
swer of peace: And that therefore shortly he should
receive his reward.

*A note for
Mr Godly-
fear.*

After all this, there was yet produced a note which
was written to the whole town of Mansoul, whereby
they perceived that their Lord took notice of their so
often repeating of petitions to him; and that they
should see more of the fruits of such their doings in
time to come. Their Prince did also therein tell
them, That he took it well that their heart and mind
now at last abode fixed upon him and his ways, though
Diabolus had made such inroads upon them; and
that neither flatteries on the one hand, nor hardships
on the other, could make them yield to serve his
cruel

*A note for
the town of
Mansoul.*

cruel designs. There was also inserted at the bottom of this note, That his Lordship had left the town of Mansoul in the hands of the Lord Secretary, and under the conduct of Captain Credence, saying, Beware that you yet yield yourselves unto their governance, and in due time you shall receive your reward.

So after the brave Captain Credence had delivered his notes to those to whom they belonged, he retired himself to my Lord Secretary's lodgings, and there spends time in conversing with him; for they two were very great one with another, and did indeed know more how things would go with Mansoul than did all the townsmen besides. The Lord Secretary also loved the Captain Credence dearly; yea, many a good bit was sent him from my Lord's table; also he might have a shew of countenance when the rest of Mansoul lay under the clouds. So after some time for converse was spent, the Captain betook himself to his chambers to rest. But it was not long after but my Lord did send for the Captain again; so the Captain came to him, and they greeted one another with usual salutations. Then said the Captain to the Lord Secretary, What hath my Lord to say to his servant? So the Lord Secretary took him, and had him aside, and after a sign or two of more favour, he said, I have made thee the Lord's lieutenant over all the forces in Mansoul; so that from this day forward all men in Mansoul shall be at thy word, and thou shalt be he that shall lead in, and that shall lead out Mansoul. Thou shalt therefore manage, according to thy place, the war for thy Prince, and for the town of Mansoul, against the force and power of Diabolus, and at thy command shall the rest of the captains be.

Now the townsmen began to perceive what interest the Captain had, both with the court, and also with the Lord Secretary in Mansoul; for no man before could speed when sent, nor bring such good news from Emanuel as he. Wherefore what do they, after some lamentation that they made no more use of him in their distresses, but send by their subordinate

preacher

preacher to the Lord Secretary, to desire him, that all that ever they were and had, might be put under the government, care, custody and conduct, of Captain Credence.

So their preacher went and did his errand, and received this answer from the mouth of his Lord, That Captain Credence should be the great doer in all the King's army, against the King's enemies, and also for the welfare of Mansoul. So he bowed to the ground, and thanked his Lordship, and returned and told his news to the townsfolk. But all this was done with all imaginable secrecy, because the foes had yet great strength in the town. But,

To return to our story again: When Diabolus saw himself thus boldly confronted by the Lord Mayor, and perceived the stoutness of Mr Godly-fear, he fell into a rage, and forthwith called a council of war, that he might be revenged on Mansoul. So all the princes of the pit came together, and old Incredulity at the head of them, with all the captains of his army. So they consult what to do. Now the effect and conclusion of the council that day was, how they might take the castle; because they could not conclude themselves masters of the town so long as that was in the possession of their enemies. So one advised this way, and another advised that; but when they could not agree in their verdict, Apollyon, that president of the council, stood up, and thus he began: My brotherhood, quoth he, I have two things to propound unto you; and my first is this; Let us withdraw ourselves from the town into the plain again, for our presence here will do us no good, because the castle is yet in our enemies hands; nor is it possible that we should take that, so long as so many brave captains are in it, and that this bold fellow Godly-fear is the keeper of the gates of it.

Now when we have withdrawn ourselves into the plain, they, of their own accord, will be glad of some little ease; and it may be, of their own accord, they again may begin to be remiss; and even their so being will give them a bigger blow than we can

G g

possible

possibly give them ourselves. But if that should fail, our going forth of the town may draw the captains out after us, and you know what it cost them, when we fought them in the field before. Besides, can we but draw them out into the field, we may lay an ambush behind the town, which shall, when they are come forth abroad, rush in, and take possession of the castle. But Beelzebub stood up, and replied, saying, It is impossible to draw them all off from the castle; some you may be sure will lie there to keep that; wherefore it will be but in vain thus to attempt, unless we were sure that they will all come out. He therefore concluded that what was done must be done by some other means. And the most likely means that the greatest of their heads could invent, was that which Apollyon had advised to before, to wit, to get the townsmen again to sin. For, said he, it is not our being in the town, nor in the field, nor our fighting, nor our killing of their men, that can make us the masters of Mansoul: for so long as one in the town is able to lift up his finger against us, Emanuel will take their parts; and if he shall take their parts, we know what time a-day it will be with us. Wherefore, for my part, quoth he, there is, in my judgement, no way to bring them into bondage to us, like inventing a way to make them sin. Had we, said he, left all our Doubters at home, we had done as well as we have done now, unless we could have made them the masters and governors of the castle: for Doubters, at a distance, are but like objections refelled with arguments. Indeed can we but get them into the hold, and make them possessors of that, the day will be our own. Let us therefore withdraw ourselves into the plain, (not expecting that the captains in Mansoul should follow us); but yet I say, let us do this, and before we so do, let us advise again with our trusty Diabolonians, that are yet in their holds of Mansoul, and set them to work to betray the town to us: for they indeed must do it, or it will be left undone forever. By these sayings of Beelzebub, (for I think it was he that gave
this

this counsel), the whole conclave was forced to be of his opinion, to wit, that the way to get the castle was to get the town to sin. Then they fell to inventing by what means to do this thing.

Then Lucifer stood up, and said, "The counsel of Beelzebub is pertinent: Now the way to bring this to pass, in mine opinion, is this; let us withdraw our forces from the town of Mansoul; let us do this; and let us terrify them no more, either with summons or threats, or with the noise of our drum, or any other awakening means. Only let us lie in the field at a distance, and be as if we regarded them not; (for frights I see do but awaken them, and make them stand more to their arms). I have also another stratagem in my head: You know Mansoul is a market-town, and a town that delights in commerce; what therefore if some of our Diabolonians shall feign themselves far-countrymen, and shall go out and bring to the market of Mansoul some of our wares to sell; and what matter, at what rates they sell their wares, though it be but for half the worth. Now, let those that thus shall trade in their market, be those that are witty and true to us, and I will lay my crown to pawn it will do. There are two that are come to my thoughts already, that I think will be arch at this work, and they are Mr Penny-wise Pound-foolish, and Mr Get i' th' hundred and lose i' th' shire; nor is this man with the long name at all inferior to the other. What also, if you join with them Mr Sweet-world, and Mr Present-good, they are men that are civil and cunning, but our true friends and helpers. Let these, with as many more, engage in this business for us; and let Mansoul be taken up in much business, and let them grow full and rich, and this is the way to get ground of them; remember ye not that thus we prevailed upon Laodicea; and how many at present do we hold in this snare? Now, when they begin to grow full, they will forget their misery; and if we shall not afright them they may happen to fall asleep, and so be got to neglect their town-watch, their castle-watch, as well as their watch at the gates.

Yea, may we not by this means so cumber Mansoul with abundance, that they shall be forced to make of their castle a warehouse instead of a garrison fortified against us, and a receptacle for men of war. Thus, if we get our goods and commodities thither, I reckon that the castle is more than half ours. Besides, could we so order it, that it should be filled with such kind of wares, then if we made a sudden assault upon them, it would be hard for the captains to take shelter there. Do you know that of the parable, The deceitfulness of riches choke the word: and again, When the heart is overcharged with surfeiting and drunkenness, and the cares of this life, all mischief comes upon them at unawares.

Furthermore, my lords, quoth he, you very well know, that it is not easy for a people to be filled with our things, and not to have some of our Diabolonians as retainers to their houses and services. Where is a Mansoul that is full of this world, that has not for his servants and waiting-men, Mr Profuse, or Mr Prodigality, or some other of our Diabolonian gang, as Mr Voluptuous, Mr Pragmatical, Mr Ostentation, or the like? Now these can take the castle of Mansoul, or blow it up, or make it unfit for a garrison for Emanuel; and any of these will do. Yea, these, for aught I know, may do it for us sooner than an army of twenty thousand men. Wherefore, to end as I began, my advice is, that we quietly withdraw ourselves, not offering any further force, or forcible attempts upon the castle, at least at this time, and let us set on foot our new project; and let us see if that will not make them destroy themselves."

This advice was highly applauded by them all, and was accounted the very master-piece of hell; to wit, to choke Mansoul with a fulness of this world, and to surfeit her heart with the good things thereof. But see how things meet together; just as this Diabolonian council was broken up, Captain Credence received a letter from Emanuel; the contents of which was this, That upon the third day he would meet

*Captain
Credence
receives
that from
his Prince
which he
under-
stands not.*

meet him in the field in the plains about Mansoul. Meet me in the field! quoth the captain, what meaneth my Lord by this? I know not what he meaneth by meeting of me in the field. So he took the note in his hand, and did carry it to my Lord Secretary, to ask his thoughts thereupon, (for my Lord was a seer in all matters concerning the King, and also for the good and comfort of the town of Mansoul.) So he shewed my Lord the note, and desired his opinion thereof. For my part, quoth Captain Credence, I know not the meaning thereof. So my Lord did take and read it, and after a little pause, he said, "The Diabolonians have had against Mansoul a great consultation to-day; they have, I say, this day been contriving the utter ruin of the town; and the result of their council is, to set Mansoul into such a way, which, if taken, will surely make her destroy herself. And to this end they are making ready for their own departure out of the town, intending to betake themselves to the field again, and there to lie till they shall see whether this their project will take or no. But be thou ready with the men of thy Lord, for on the third day they will be in the plain, there to fall upon the Diabolonians; for the Prince will by that time be in the field; yea, by that it is break of day, sun-rising, or before, and that with a mighty force against them. So he shall be before them, and thou shalt be behind them, and betwixt you both their army shall be destroyed."

*The riddle
expounded
to Captain
Credence.*

When Captain Credence heard this, away he goes to the rest of the captains, and tells them what a note he had a while since received from the hand of Emanuel: And, said he, that which was dark therein, has my Lord, the Lord Secretary, expounded unto me. He told them moreover, what by himself, and by them, must be done to answer the mind of their Lord. Then were the Captains glad; and Captain Credence commanded that all the King's trumpeters should ascend to the battlements of the castle, and there in the audience of Diabolus, and of the whole town of Mansoul, make the best music that heart

heart could invent. The trumpeters then did as they were commanded. They got themselves up to the top of the castle, and thus they began to sound; then did Diabolus start, and said, What can be the meaning of this, they neither sound boot and saddle, nor horse and away, nor a charge? What do these mad-men mean, that yet they should be so merry and glad! Then answered him one of themselves, and said, this is for joy that their Prince Emanuel is coming to relieve the town of Mansoul; that to this end he is at the head of an army, and that this relief is near.

*Diabolus
withdraws
from the
town.*

The men of Mansoul were also greatly concerned at this melodious charm of the trumpets: They said, yea, they answered one another, saying, This can be no harm to us; surely this can be no harm to us. Then said the Diabolonians, What had we best to do? And it was answered, It was best to quit the town; and that, said one, ye may do in pursuance of your last council, and by so doing, also be better able to give the enemy battle, should an army from without come upon us. So on the second day they withdrew themselves from Mansoul, and abode in the plains without; but they encamped themselves before Eye-gate, in what terrene and terrible manner they could. The reason why they would not abide in the town, (besides the reasons that were debated in their last conclave), was, for that they were not possessed of the strong hold, and because, said they, we shall have more convenience to fight, and also to fly, if need be, when we are encamped in the open plains. Besides, the town would have been a pit for them, rather than a place of defence, had the Prince come up, and inclosed them fast therein. Therefore they betook themselves to the field, that they might also be out of the reach of the slings, by which they were much annoyed all the while that they were in the town.

Well, the time that the captains were to fall upon the Diabolonians being come, they eagerly prepared themselves for action; for Captain Credence had told

the captains over night, that they should meet their Prince in the field to-morrow. This therefore made them yet far more desirous to be engaging the enemy; for you shall see the Prince in the field to-morrow, was like oil to a flaming fire; for of a long time they had been at a distance; they therefore were for this the more earnest and desirous of the work. So, as I said, the hour being come, Captain Credence, with the rest of the men of war, drew out their forces before it was day by the Sally-port of the town. And being all ready, Captain Credence went up to the head of the army, and gave to the rest of the captains the word, and so they to their under-officers and soldiers: The word was, *The sword of the Prince Emanuel, and the shield of Captain Credence*; which is in the Mansoulitian tongue, *The word of God and faith*. Then the captains fell on, and began roundly to front, and flank, and rear, Diabolus's camp.

Now they left Captain Experience in the town, because he was yet ill of his wounds which the Diabolonians had given him in the last fight. But when he perceived that the captains were at it, what does he, but calling for his crutches with haste, gets up, and away he goes to the battle, saying, Shall I lie here, when my brethren are in the fight, and when Emanuel the Prince will shew himself in the field to his servants? But when the enemy saw the man come with his crutches, they were daunted yet the more; for, thought they, what spirit has possessed these Mansoulitians, that they fight us upon their crutches? Well, the captains, as I said, fell on, and did bravely handle their weapons, still crying out, and shouting as they laid on blows, *The sword of the Prince Emanuel, and the shield of Captain Credence*.

Now when Diabolus saw that the captains were come out, and that so valiantly they surrounded his men, he concluded (that for the present) nothing from them was to be looked for but blows, and the points of their two-edged sword.

Wherefore he also falls on upon the Prince's army, *The battle joined.* with all his deadly force. So the battle was joined. Now

Captain Experience will fight for his Prince upon his crutches.

Now, who was it that at first Diabolus met with in the fight, but Captain Credence on the one hand, and Lord Will-bewill on the other; now Will-bewill's blows were like the blows of a giant; for that man had a strong arm, and he fell in upon the Election-doubters, for they were the life-guard of Diabolus, and he kept them in play a good while, cutting and battering shrewdly. Now when Captain Credence saw my Lord engaged, he did stoutly fall on, on the other hand, upon the same company also; so they put them to great disorder. Now Captain Good-hope had engaged the Vocation-doubters, and they were sturdy men; but the captain was a valiant man: Captain Experience did also send him some aid, so he made the Vocation-doubters to retreat. The rest of the armies were hotly engaged, and that on every side, and the Diabolonians did fight stoutly. Then did my Lord Secretary command that the slings from the castle should be played, and his men could throw stones at an hair's breadth. But after a while, those that were made to fly before the captains of the Prince, did begin to rally again, and they came up stoutly upon the rear of the Prince's army; wherefore the Prince's army began to faint; but remembering that they should see the face of their Prince by and by, they took courage, and a very fierce battle was fought. Then shouted the captains, saying, The sword of the Prince Emanuel, and the shield of Captain Credence; and with that Diabolus gave back, thinking that more aid had been come. But no Emanuel as yet appeared. Moreover the battle did hang in doubt, and they made a little retreat on both sides. Now in the time of respite Captain Credence bravely encouraged his men to stand to it, and Diabolus did the like as well as he could. But Captain Credence made a brave speech to his soldiers; the contents whereof here follow.

Gentlemen soldiers, and my brethren in this design, it rejoiceth me much to see in the field for our Prince this day so stout and so valiant an army, and such faithful lovers of Mansoul. You have hitherto, ha

bath become you, shewn yourselves men of truth and courage against the Diabolonian forces; so that for all their boast they have not yet much cause to boast of their gettings. Now, take to yourselves your wonted courage, and shew yourselves men even this once only, for in a few minutes after the next engagement this time, you shall see your Prince shew himself in the field; for we must make this second assault upon this tyrant Diabolus, and then Emanuel comes.

No sooner had the captain made this speech to his soldiers, but one *Mr Speedy* came post to the captain from the Prince, to tell him that Emanuel was at hand. This news when the captain had received, he communicated to the other field-officers, and they again to their soldiers and men of war. Wherefore, like men raised from the dead, so the captains and their men arose, made up to the enemy, and cried as before, The sword of the Prince Emanuel, and the shield of Captain Credence.

The Diabolonians also bestirred themselves, and made resistance as well as they could; but in this last engagement the Diabolonians lost their courage, and many of the Doubters fell down dead to the ground. Now when they had been in heat of battle about an hour or more, Captain Credence lift up his eyes and saw, and behold Emanuel came, and he came with colours flying, trumpets sounding, and the feet of his men scarce touched the ground, they hasted with that celerity towards the captains that were engaged. Then did Credence wind with his men to the town ward, and gave to Diabolus the field. So Emanuel came upon him on the one side, and the enemies place was betwixt them both; then again they fell to it afresh, and now it was but a little while more but Emanuel and Captain Credence met, still trampling down the slain as they came.

But when the captains saw that the Prince was come, and that he fell upon the Diabolonians on the other side, and that Captain Credence and his Highness had got them up betwixt them, they shouted, (they so shouted that the ground rent again), saying,
 H h The

The victory falls to Emanuel, and to his men, who slay all.

The sword of Emanuel, and the shield of Captain Credence. Now when Diabolus saw that he and his forces were so hard beset by the Prince and his princely army, what does he and the lords of the pit that were with him, but make their escape and forsake their army, and leave them to fall by the hand of Emanuel, and of his noble Captain Credence: so they fell all down slain before them, before the Prince, and before his royal army: there was not left so much as one Doubter alive, they lay spread upon the ground dead men as one would spread dung upon the land.

Manfoul salutes the Prince without; he addresses himself to go into the town.

When the battle was over, all things came into order in the camp, then the captains and elders of Manfoul came together to salute Emanuel, while without the corporation; so they saluted him, and welcomed him, and that with a thousand welcomes, for that he was come to the borders of Manfoul again: so he smiled upon them, and said, Peace be to you. Then they addressed themselves to go to the town; they went then to go up to Manfoul, they, the Prince with all the new forces that now he had brought with him to the war. Also all the gates of the town were set open for his reception, so glad were they of his blessed return. And this was the manner and order of this going of his into Manfoul.

The manner of his going in.

1. As I said, all the gates of the town were set open, yea the gates of the castle also; the elders too of the town of Manfoul placed themselves at the gates of the town, to salute him at his entrance thither: and so they did; for as he drew near, and approached towards the gates, they said, Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. And they answered again, Who is the King of glory? and they made return to themselves, The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, &c.

2. It was ordered also by those of Manfoul, that all the way from the town-gates to those of the castle, his blessed Majesty should be entertained with the song

song, by them that had the best skill in music in all the town of Mansoul; then did the elders, and the rest of the men of Mansoul, answer one another as Emanuel entered the town, till he came at the castle-gates, with songs and sound of trumpets, saying, They have seen thy goings, O God, upon the goings of my God, my King in the sanctuary. So the singers went before, the players on instruments followed after, and among them were the damsels playing on timbrels.

3. Then the captains (for I would speak a word of them) they in their order waited on the Prince as he entered into the gates of Mansoul. Captain Credence went before, and Captain Goodhope with him; Captain Charity came behind with other of his companions, and Captain Patience followed after all, and the rest of the captains some on the right hand, and some on the left, accompanied Emanuel into Mansoul. And all the while the colours were displayed, the trumpets sounded, and continual shoutings were among the soldiers. The Prince himself rode into the town in his armour, which was all of beaten gold, and in his chariot, the pillars of it were of silver, the bottom thereof of gold, the covering of it was of purple; the midst thereof being paved with love for the daughters of the town of Mansoul.

4. When the Prince was come to the entrance of Mansoul, he found all the streets strewed with lilies and flowers, curiously decked with boughs and branches from the green trees that stood round about the town. Every door also was filled with persons who had adorned every one their fore part against their house with something of variety, and singular excellency to entertain him withal as he passed in the streets; they also themselves as Emanuel passed by, did welcome him with shouts and acclamations of joy, saying, Blessed be the Prince that cometh in the name of his Father Shaddai.

5. At the castle gates the elders of Mansoul; to wit, the Lord Mayor, the Lord Will-bewill, the Subordinate preacher, Mr Knowledge, and Mr Mind,

Good and
joyful
thoughts.

with other of the gentry of the place, saluted Emanuel again. They bowed before him, they kissed the dust of his feet, they thanked, they blessed, and praised his Highness for not taking advantage against them for their sins, but rather had pity upon them in their misery, and returned to them with mercies, and to build up their Mansoul for ever. Thus was he had up straightway to the castle; for that was the royal palace, and the place where his honour was to dwell; the which was ready prepared for his Highness, by the presence of the Lord Secretary, and the work of Captain Credence. So he entered in.

6. Then the people and commonalty of the town of Mansoul came to him into the castle to mourn, and to weep, and to lament, for their wickedness, by which they had forced him out of the town. So they, when they were come, bowed themselves to the ground seven times; they also wept, they wept aloud, and asked forgiveness of the Prince, and prayed that he would again, as of old, confirm his love to Mansoul.

To the which the great Prince replied, Weep not, but go your way, eat the fat, and drink the sweet, and send portions to them for whom naught is prepared, for the joy of your Lord is your strength. I am returned to Mansoul with mercies, and my name shall be set up, exalted and magnified by it. He also took those inhabitants and kissed them, and laid them in his bosom.

*The holy
conceptions
of
Mansoul.*

Moreover, he gave to the elders of Mansoul, and to each town-officer, a chain of gold, and a signet. He also sent to their wives ear-rings and jewels, and bracelets, and other things. He also bestowed upon the true-born children of Mansoul, many precious things.

When Emanuel the Prince had done all these things for the famous town of Mansoul, then he said unto them, first, Wash your garments, then put on your ornaments, and then come to me into the castle of Mansoul. So they went to the fountain that was open for Judah and Jerusalem to wash in; and there they

they washed, and there they made their garments white, and came again to the Prince into the castle, and thus they stood before him.

And now there was music and dancing throughout the whole town of Mansoul; and that because their Prince had again granted to them his presence, and the light of his countenance; the bells also did ring, and the sun shone comfortably upon them for a great while together.

The town of Mansoul did also now more thoroughly seek the destruction and ruin of all remaining Diabolonians that abode in the walls, and the dens (that they had) in the town of Mansoul; for there was of them that had to this day escaped with life and limb from the hands of their suppressors in the famous town of Mansoul.

But the Lord Will-bewill was a greater terror to them now than ever he had been before; forasmuch as his heart was yet more fully bent to seek, contrive, and pursue them to death; he pursued them night and day, and did put them now to sore distress, as will afterwards appear.

After things were thus far put into order in the famous town of Mansoul, care was taken, and orders given by the blessed Prince Emanuel, That the townsmen should, without further delay, appoint some to go forth into the plain to bury the dead that were there; the dead that fell by the sword of Emanuel, and by the shield of the Captain Credence, lest the fumes and ill savours that would arise from them might infect the air, and so annoy the famous town of Mansoul. This also was a reason of this order, to wit, that as much as in Mansoul lay, they might cut off the name, and being, and remembrance of those enemies from the thought of the famous town of Mansoul and its inhabitants.

Orders given out to bury the dead.

So order was given out by the Lord Mayor, that wise and trusty friend of the town of Mansoul, that persons should be employed about this necessary business; and Mr Godly-fear, and one Mr Upright, were to be overseers about this matter; so persons were put under

under them to work in the fields, and to bury the slain that lay dead in the plains. And these were their places of employment, some were to make the graves some to bury the dead, and some were to go to and fro in the plains, and also round about the borders of Mansoul, to see if a scull, or a bone, or a piece of a bone of a Doubter, was yet to be found above ground any where near the corporation; and if any where found, it was ordered that the searchers that searched should set up a mark thereby, and a sign, that those that were appointed to bury them might find it and bury it out of sight, that the name and remembrance of a Diabolonian Doubter might be blotted out from under heaven. And that the children, and they that were to be born in Mansoul, might not know (if possible) what a scull, what a bone, or a piece of a Doubter was.

So the buriers, and those that were appointed for that purpose, did as they were commanded; they buried the Doubters, and all the sculls and bones, and pieces of bones, of Doubters, where-ever they found them, and so they cleansed the plains. Now also Mr Godf-peace took up his commission, and acted again as in former days.

Thus they buried in the plains about Mansoul, the Election-doubters, the Vocation-doubters, the Grace-doubters, the Perseverance, the Resurrection-doubters, the Salvation-doubters, and the Glory-doubters, whose captains were Captain Rage, Captain Cruel, Captain Damnation, Captain Insatiable, Captain Brimstone, Captain Torment, Captain No-ease, Captain Sepulchre, and Captain Past-hope: and old Incredulity was under Diabolus their general. There were also seven heads of their army, and they were the Lord Beelzebub, the Lord Lucifer, the Lord Legion, the Lord Apollyon, the Lord Python, the Lord Cerberus, and the Lord Belial. But the princes and the captains, with old Incredulity their general, did all of them make their escape; so their men fell down slain by the power of the Prince's forces, and by the hands of the town of Mansoul. They also

were

were buried as before related, to the exceeding great joy of the now famous town of Mansoul. They that buried them, buried also with them their arms, which were cruel instruments of death, (their weapons were arrows, darts, mauls, fire-brands, and the like; they buried also their armour, their colours, banners, with the standard of Diabolus, and what else soever they could find, that did but smell of a Diabolonian Doubter.

Now, when the tyrant had arrived at Hell-gate-hell, with his old friend Incredulity, they immediately descended the den, and having there, with their fellows for a while condoled their misfortune, and great loss that they sustained against the town of Mansoul, they fell at length into a passion, and revenged they would be for the loss that they sustained before the town of Mansoul; wherefore they presently call a council to contrive yet further what was to be done against the famous town of Mansoul; for their yawning paunches could not wait to see the result of their Lord Lucifer's and their Lord Apollyon's counsel that they had given before, (for their raging gorge thought every day even as long as a short-for-ever, until they were filled with the body and soul, the flesh and bones, and with all the delicacies of Mansoul). They therefore resolve to make another attempt upon the town of Mansoul, and that by an army mixed and made up, partly of Doubters, and partly of Bloodmen. A more particular account now take of both.

The Doubters are such as have their name from their nature, as well as from the land and kingdom where they are born: their nature is to put a question upon every one of the truths of Emanuel, and their country is called, *The land of Doubting*; and that land lieth off, and furthest remote to the north, between the Land of Darkness, and that called the *Valley of the Shadow of Death*. For though the land of Darkness, and that called the *Valley of the Shadow of Death*, be sometimes called as if they were one and the self-same place; yet indeed they are two, lying but a little

The tyrant resolves to have yet a bout with Mansoul.

An army of Doubters and Bloodmen

little way asunder, and the land of Doubting points in, and lieth between them. This is the land of Doubting, and these that came with Diabolus to ruin the town of Mansoul are the natives of that country.

The Bloodmen are a people that have their name derived from the malignity of their nature, and from the fury that is in them to execute it upon the town of Mansoul; their land lieth under the Dog star, and by that they are governed as to their intellects.

The name of their country is the *Province of Loathgood*, the remote parts of it are far distant from the Land of Doubting, yet they do both butt and bound upon the Hill called *Hell-gate-hill*. These people are always in league with the Doubters, for they jointly do make question of the faith and fidelity of the men of the town of Mansoul, and so are both alike qualified for the service of their prince.

The number of his new army.

Now of these two countries did Diabolus, by the beating of his drum, raise another army against the town of Mansoul, of five and twenty thousand strong. There were ten thousand Doubters, and fifteen thousand Bloodmen, and they were put under several captains for the war; and old Incredulity was again made general of the army.

As for the Doubters, their captains were five of the seven that were heads of the last Diabolonian army, and these are their names, Captain Beelzebub, Captain Lucifer, Captain Apollyon, Captain Legion, and Captain Cerberus; and the captains that they had before, were some of them made lieutenants, and some ensigns of the army.

But Diabolus did not count that in this expedition of his these Doubters would prove his principal men, for their manhood had been tried before, also the Mansouliaus had put them to the worst, only he did bring them to multiply a number, and to help, if need was, at a pinch; but his trust he put in his Bloodmen; for that they were all rugged villains, and he knew that they had done feats heretofore.

The captains of the Bloodmen.

As for the Bloodmen, they also were under command, and the names of their captains were, Cap-

tain Cain, Captain Nimrod, Captain Ishmael, Captain Esau, Captain Saul, Captain Absalom, Captain Judas, and Captain Pope.

1. Captain Cain was over two bands, to wit, the zealous and the angry Bloodmen; his standard-bearer bare the red colours, and his escutcheon was the murdering club.

2. Captain Nimrod was captain over two bands, to wit, the tyrannical and incroaching Bloodmen; his standard-bearer bare the red colours, and his escutcheon was the great blood-hound.

3. Captain Ishmael was captain over two bands, to wit, the mocking and scornful Bloodmen; his standard-bearer bare the red colours, and his escutcheon was one mocking at Abraham's Isaac.

4. Captain Esau was captain over two bands, to wit, the Bloodmen that grudged that another should have the blessing; also over the Bloodmen that are for executing their private revenge upon others; his standard-bearer bare the red colours, and his escutcheon was one privately lurking to murder Jacob.

5. Captain Saul was captain over two bands, to wit, the groundlessly jealous, and the devilishly furious Bloodmen; his standard-bearer bare the red colours, and his escutcheon was three bloody darts cast at harmless David.

6. Captain Absalom was captain over two bands, to wit, over the Bloodmen that will kill a father or a friend, for the glory of this world; also over those Bloodmen that will hold one fair in hand with words, till they shall have pierced him with their swords; his standard-bearer did bear the red colours, and his escutcheon was the son a pursuing the father's blood.

7. Captain Judas was over two bands, to wit, the Bloodmen that will sell a man's life for money, and those also that will betray their friend with a kiss; his standard-bearer bare the red colours, and his escutcheon was thirty pieces of silver, and the halter.

8. Captain Pope was captain over one band, for all these spirits are joined in one under him; his standard-bearer bare the red colours, and his escutcheon

The conditions of the Bloodmen, their stoutness and valour.

was the stake, the flame, and the good man in it.

Now, the reason why Diabolus did so soon rally another force after he had been beaten out of the field, was, for that he put mighty confidence in his army of Bloodmen, for he put a great deal of more trust in them than he did before in his army of Doubters; though they had also often done great service for him in the strengthening of him in his kingdom: but these Bloodmen, he had proved them often, and their sword did seldom return empty. Besides, he knew that these, like mastiffs, would fasten upon any; upon father, mother, brother, sister, prince, or governor, yea, upon the Prince of princes. And that which encouraged him the more, was for that they did once force Eimmanuel out of the kingdom of Universe; and why, thought he, may they not also drive him from the town of Mansoul.

They sit down before Mansoul.

So this army of five and twenty thousand strong was by their general, the great Lord Incredulity, led up against the town of Mansoul. Now, Mr Prywell, the scout-master-general, did himself go out to spy, and he did bring Mansoul tidings of their coming. Wherefore they shut up their gates, and put themselves in a posture of defence against these new Diabolonians that came up against the town.

So Diabolus brought up his army, and beleaguered the town of Mansoul. The Doubters were placed about Feel-gate, and the Bloodmen set down before Eye-gate and Ear-gate.

Now when this army had thus incamped themselves, Incredulity did, in the name of Diabolus, his own name, and in the name of the Bloodmen, and the rest that were with him, send a summons as hot as red-hot iron to Mansoul to yield to their demands threatening, that if they still stood it out against them they would presently burn down Mansoul with fire. For you must know, that as for the Bloodmen, they were not so much that Mansoul should be surrendered, as that Mansoul should be destroyed and cut out of the land of the living. True, they send them to surrender; but should they so do, that would

not stench or quench the thirsts of these men; they must have blood, the blood of Mansoul, else they die: and it is from hence that they have their name. Wherefore these Bloodmen he reserved, when now that they might, when all his engines proved ineffectual, as his last and sure card, be played against the town of Mansoul.

Now when the townsmen had received this red-hot summons, it begat in them at present some changing and interchanging thoughts; but they jointly agreed in less than half an hour to carry the summons to the Prince; the which they did, when they had writ at the the bttom of it. "Lord save Mansoul from bloody men."

So he took it, and looked upon it, and considered it, and took notice also of that short petition that the men of Mansoul had written at the bottom of it, and called to him the noble Captain Credence, and bid him go, and take Captain Patience with him, and go and take care of that side of Mansoul that was beleaguered by the Bloodmen. So they went and did as they were commanded; the Captain Credence went and took Captain Patience, and they both secured that side of Mansoul that was besieged by the Bloodmen.

Then he commanded that Captain Good-hope and Captain Charity, and my Lord Will-bewill, should take charge of the other side of the town; and I, said the Prince, will set my standard upon the battlements of your castle, and do you three watch against the Doubters. This done, he again commanded, that the brave captain, the Captain Experience, should draw up his men in the market-place; and that there he should exercise them day by day before the people of the town of Mansoul. Now this siege was long, and many a fierce attempt did the enemy, specially those called *The Bloodmen*, make upon the town of Mansoul; and many a shrewd brush did some of the townsmen meet with from them, especially Captain Self-denial, who, I should have told you before, was commanded to take the care of Ear-

gate and Eye-gate now against the Blood-men. This Captain Self-denial was a young man, but stout, and a townsman in Mansoul, as Captain Experience also was. And Emanuel, at his second return to Mansoul, made him a captain over a thousand of the Mansouliaus, for the good of the corporation. This Captain therefore being an hardy man, and a man of great courage, and willing to venture himself for the good of the town of Mansoul, would now and then sally out upon the Bloodmen, and give them many notable alarms, and entered several brisk skirmishes with them, and also did some execution upon them; but you must think that this could not easily be done, but he must meet with brushes himself; for he carried several of their marks in his face; yea, and some in some other parts of his body.

*Emanuel
prepares
to give the
enemy
battle.
How he
ordereth
his men.*

So after some time spent for the trial of the faith, and hope, and love of the town of Mansoul, the Prince Emanuel upon a day calls his captains and men of war together, and divides them into two companies; this done, he commands them at a time appointed, and that in the morning very early, to sally out upon the enemy, saying, Let half of you fall upon the Doubters, and half of you fall upon the Bloodmen. Those of you that go out against the Doubters, kill and slay, and cause to perish as many of them as by any means you can lay hands on; but for you that go out against the Bloodmen, slay them not, but take them alive.

So at the time appointed, betimes in the morning the captains went out as they were commanded against the enemies; Captain Good-hope, Captain Charity, and those that were joined with them, as Captain Innocent and Captain Experience, went out against the Doubters; and Captain Credence, and Captain Patience, with Captain Self-denial, and the rest that were to join with them, went out against the Bloodmen.

*The Doub-
ters put to
flight.*

Now those that went out against the Doubters drew up into a body before the plain, and marched on to bid them battle; but the Doubters remembering the

last success, made a retreat, not daring to stand the shock. but fled from the Prince's men; wherefore they pursued them; and in their pursuit slew many, but they could not catch them all. Now those that escaped went some of them home, and the rest by fives, nines, and seventeens, like wanderers, went straggling up and down the country, where they, upon the barbarous people, shewed and exercised many of their Diabolonian actions; nor did these people rise up in arms against them, but suffered themselves to be enslaved by them. They would also after this shew themselves in companies before the town of Mansoul, but never to abide it: for if Captain Credence, Captain Good-hope, or Captain Experience, did but shew themselves, they fled.

Those that went out against the Bloodmen, did as they were commanded, they forbore to slay any, but sought to compass them about. But the Blood-men when they saw that no Emanuel was in the field, concluded also that no Emanuel was in Mansoul; wherefore they looked upon what the captains did, to be, as they call it, a fruit of the extravagancy of their wild and foolish fancies, rather despised them than feared them; but the captains minding their business, at last did compass them round, they also that had routed the Doubters came in again to their aid: so, in fine, after some little struggling, for the Bloodmen also would have run for it, only now it was too late, (for though they are mischievous and cruel where they can overcome; yet all Bloodmen are chicken-hearted men, when they once come to see themselves matched and equalled), so the captains took them, and brought them to the Prince.

Now when they were taken, had before the Prince, and examined, he found them to be of three several counties, though they all came out of one land.

1. One sort of them came out of Blindmanshire, and they were such as did ignorantly what they did.
2. Another sort of them came out of Blindzealshire, and they did superstitiously what they did.
3. The third sort of them came out of the town

of

*The Blood
men are
taken, and
how.*

*They are
brought to
the Prince
and found
to be of
three sorts.*

of Malice in the county of Envy, and they did what they did out of spite and implacableness.

For the first of these, to wit, they that came out of Blindmanshire, when they saw where they were, and against whom they had fought, they trembled, and cried as they stood before him; and as many of these as asked him mercy, he touched their lips with his golden sceptre.

They that came out of Blindzealshire, they did not as their fellows did: for they pleaded, that they had a right to do what they did, because Mansoul was a town whose laws and customs were diverse from all that dwelt thereabouts; very few of these could be brought to see their evil; but those that did, and asked mercy, they also obtained favour.

Now they that came out of the town of Malice, that is in the county of Envy, they neither wept nor disputed, nor repented, but stood gnawing of their tongues before him for anguish and madness, because they could not have their will upon Mansoul. Now these last, with all those of the other two sorts, that did not unfeignedly ask pardon for their faults; those he made to enter into sufficient bond to answer for what they had done against Mansoul, and against her King, at the great and general assizes to be holden for our Lord the King, where he himself should appoint for the country and kingdom of Universe.

The day of judgment.

So they became bound each man for himself, to come in when called upon, to answer before our Lord the King for what they had done, as before.

And thus much concerning this second army that were sent by Diabolus to overthrow Mansoul.

Three or four of the Doubters go into Mansoul, are entertained and by whom.

But there were three of those that came from the land of Doubting, who after they had wandered and ranged the country a while, and perceived that they had escaped, were so hardy as to thrust themselves knowing that yet there were in the town Diabolonians, I say they were so hardy as to thrust themselves into Mansoul among them. (Three did I say? I think there were four.) Now to whose house should these Diabolonian Doubters go, but to the house of an

an old Diabolonian in Mansoul, whose name was *Evil-questioning*; a very great enemy he was to Mansoul, and a great doer among Diabolonians there. Well, to this *Evil-questioning's* house, as was said, did these Diabolonians come, (you may be sure that they had directions how to find the way thither); so he made them welcome, pitied their misfortune, and succoured them with the best that he had in his house. Now after a little acquaintance, (and it was not long before they had that), this old *Evil-questioning* asked the *Doubters*, if they were all of a town? (he knew that they were all of one kingdom). And they answered, No, nor not of one shire neither; for, I, said one, am an *Election-doubter*; I, said another, am a *Vocation-doubter*; then said the third, I am a *Salvation-doubter*; and the fourth said he was a *Grace-doubter*. Well, quoth the old gentleman, be of what shire you will, I am persuaded that you are down boys, you have the very length of my foot, are one-with my heart, and shall be welcome to me. So they thanked him, and were glad that they had found themselves an harbour in Mansoul. Then said *Evil-questioning* to them, How many of your com-
pany might there be that came with you to the siege of Mansoul? and they answered, there were but ten thousand *Doubters* in all, for the rest of the army consisted of fifteen thousand Bloodmen. These Bloodmen, quoth they, border upon our country, but, poor men, as we hear, they were every one taken by Emanuel's forces. Ten thousand! quoth the old gentleman, I'll promise you that is a round company. But how came it to pass, since you were so mighty a number, that you fainted, and durst not fight your foes? Our general, said they, was the first man that did run for it. Pray, quoth their landlord, who was that your cowardly general? He was once the Lord-Mayor of Mansoul, said they. But pray call him not a cowardly general, for whether any from the east to the west had done more service for our prince Diabolus, than has my Lord Incredulity, will be a hard question for you to answer. But had they

*Talk be-
twixt the
Doubters
and old E-
vil-questi-
oning.*

they catched him, they would for certain have hang-
ed him, and we promise you hanging is but a bad
business. Then said the old gentleman, I would that
all the ten thousand Doubters were now well armed
in Mansoul, and myself at the head of them, I would
see what I could do. Ay, said they, that would be
well if we could see that: but wishes, alas! what
are they! and these words were spoken aloud: Well,
said old Evil-questioning, take heed that you talk not
too loud, you must be squat and close, and must take
care of yourselves while you are here, or I'll assure
you, you will be snapped.

Why, quoth the Doubters?

Why, quoth the old gentleman! why, because both
the Prince and Lord Secretary, and their captains
and soldiers, are all at present in town; yea, the
town is as full of them as ever it can hold. And be-
sides, there is one whose name is Will-bewill, a most
cruel enemy of ours, and him the Prince has made
keeper of the gates, and has commanded him, that
with all the diligence he can, he should look for,
search out, and destroy all, and all manner of Dia-
bolonians.

And if he lighteth upon you, down you go, though
your heads were made of gold.

And now to see how it happened, one of the Lord
Will-bewill's faithful soldiers, whose name was Mr
Diligence, stood all this while listening under old
Evil-questioning's eaves, and heard all the talk that
had been betwixt him and the Doubters that he en-
tertained under his roof.

The soldier was a man that my Lord had much
confidence in, and that he loved dearly, and that
both because he was a man of courage, and also a
man that was unwearied in seeking after Diabolonians
to apprehend them.

*They are
discovered*

Now this man, as I told you, heard all the talk
that was between old Evil-questioning and these Dia-
bolonians; wherefore what does he but goes to his
Lord, and tells him what he had heard. And say-
est thou so, my trusty, quoth my Lord? Ay, quoth
Diligence

Diligence, that I do, and if your Lordship will be pleased to go with me, you shall find it as I have said. And are they there, quoth my Lord? I know Evil-questioning well, for he and I were great in the time of our apostacy. But I know not now where he dwells. But I do, said his man; and if your Lordship will go, I will lead you the way to his den. Go quoth my Lord, that I will. Come my Diligence, let us go find them out. So my Lord and his man went together the direct way to his house. Now his man went before to shew him his way, and they went till they came even under old Mr Evil-questioning's wall: Then said Diligence, Hark! my Lord, do you know the old gentleman's tongue when you hear it? Yes, said my Lord, I know it well, but I have not seen him many a day. This I know, he is cunning. I wish he doth not give us the slip. Let me alone for that, said his servant Diligence. But how shall we find the door, quoth my Lord? Let me alone for that too, said his man. So he had my Lord Will-bewill about, and shewed him the way to the door. Then my Lord, without more ado, broke open the door, rushed into the house, and caught them all five together, even as Diligence his man had told him. So my Lord apprehended them, and led them away, and committed them to the hand of Mr True-man the gaoler, and commanded, and he did put them in ward. This done, my Lord Mayor was acquainted in the morning with what my Lord Will-bewill had done over night, and his Lordship rejoiced much at the news, not only because there were Doubters apprehended, but because that old Evil-questioning was taken; for he had been a very great trouble to Mansoul, and much affliction to my Lord Mayor himself. He had also been sought for often, but no hand could ever be laid upon him till now.

Well, the next thing was to make preparation to try these five that by my Lord had been apprehended, and that were in the hands of Mr True-man the gaoler. So the day was set, and the court called and

They are brought to trial.

come together, and being seated, the prisoners were brought to the bar. My Lord Will-bewill had power to have slain them when at first he took them, and that without any more ado, but he thought it at this time more for the honour of the Prince, the comfort of Mansoul, and the discouragement of the enemy, to bring them forth to public judgement.

But, I say, Mr True-man brought them in chains to the bar, to the town-hall, for that was the place of judgement. So to be short, the jury was pannelled, the witnesses sworn, and the prisoners tried for their lives; the jury was the same that tried Mr No-truth, Pityless, Haughty, and the rest of their companions.

And first, old Questioning himself was set to the bar; for he was the receiver, the entertainer and comforter of these Doubters, that by nation were outlandish men; then he was bid to hearken to his charge, and was told that he had liberty to object, if he had ought to say for himself. So his indictment was read; the manner and form here follows.

His indictment.

Mr Questioning, "Thou art here indicted by the name of *Evil-questioning*, an intruder upon the town of Mansoul, for that thou art a Diabolonian by nature, and also a hater of the Prince Emanuel, and one that hast studied the ruin of the town of Mansoul. Thou art also here indicted for countenancing the King's enemies, after wholesome laws made to the contrary: For, 1. Thou hast questioned the truth of her doctrine and state; 2. In wishing that ten thousand Doubters were in her; 3. In receiving, entertaining, and encouraging of her enemies, that came from their army unto thee. What sayest thou to this indictment, Art thou guilty, or not guilty?"

His plea.

My Lord, quoth he, I know not the meaning of this indictment, forasmuch as I am not the man concerned in it; the man that standeth by this charge accused before this bench, is called by the name *Evil-questioning*, which name I deny to be mine being *Honest-inquiring*. The one indeed sounds like the other; but I true your Lordship knows, the

between

between these two there is a wide difference; for I hope that a man, even in the worst of times, and that too amongst the worst of men may make an honest inquiry after things, without running the danger of death.

Will. Then spake my Lord Will-bewill, for he *The Lord* was one of the witnesses: "My Lord, and you the *Will be-* honourable bench, and magistrates of the town of *Wills testi-* Mansoul, you all have heard with your ears, that *mony.* the prisoner at the bar has denied his name, and so thinks to shift from the charge of the indictment. But I know him to be the man concerned, and that his proper name is *Evil-questioning*. I have known him (my Lord) above this thirty years; for he and I (a shame it is for me to speak it) were great acquaintance, when Diabolus, that tyrant, had the government of Mansoul; and I testify that he is a Diabolonian by nature, an enemy to our Prince, and an hater of the blessed town of Mansoul. He has, in times of rebellion, been at, and lain in my house, my Lord, not so little as twenty nights together; and we did use to talk then (for the substance of talk) as he, and his Doubters have talked of late; true, I have not seen him many a day. I suppose that the coming of Emanuel to Mansoul, has made him to change his lodgings, as this indictment has driven him to change his name; but this is the man, my Lord."

Then said the court unto him, Hast thou any more to say?

Evil. Yes, quoth the old gentleman, that I have; for all that as yet has been said against me, is but by the mouth of one witness, and it is not lawful for the famous town of Mansoul, at the mouth of one witness, to put any man to death.

Dilig. Then stood forth Mr Diligence, and said, *Mr Dili-* My Lord, as I was upon my watch such a night, *gence's te-* at the head of Badstreet in this town, I chanced to *stimony.* hear amuttering within this gentleman's house; then thought I what is to do here? So I went up close, but very softly to the side of the house to listen, thinking, as indeed it fell out, that there I might light up-

on some Diabolonian conventicle. So, as I said, I drew nearer and nearer, and when I was got up close to the wall, it was but a while before I perceived that there were outlandish men in the house; but I did well understand their speech, for I have been a traveller myself. Now hearing such language, in such a tottering cottage as this old gentleman dwelt in, I clapt mine ear to a hole in the window, and there heard them talk as followeth. This old Mr Questioning asked these Doubters what they were, whence they came, and what was their business in these parts? And they told him to all these questions, yet he did entertain them. He also asked what numbers there were of them? and they told him ten thousand men. He then asked them why they made no more manly assault upon Mansoul? and they told him; so he called their general coward for marching off when he should have fought for his prince. Further, this old Evil-questioning wished, and I heard him wish, Would all the ten thousand Doubters were now in Mansoul, and himself at the head of them. He bid them also to take heed and lie quiet, for if they were taken they must die, although they had heads of gold."

Then said the court, Mr Evil-questioning, here is now another witness against you, and his testimony is full: 1. He swears that you did receive these men into your house, and that you did nourish them there, though you knew that they were Diabolonians, and the King's enemies. 2. He swears that you did wish ten thousand of them in Mansoul. 3. He swears that you did give them advice to be quiet and close lest they were taken by the King's servants. All which manifesteth that thou art a Diabolonian; for hadst thou been a friend to the King, thou wouldst have apprehended them.

Evil. Then said Evil-questioning, To the first of these I answer, the men that came into mine house were strangers, and I took them in, and is it now become a crime in Mansoul for a man to entertain strangers? That I did also nourish them is true, and what

should

should my charity be blamed? As for the reason why I wished ten thousand of them in Mansoul, I never told it to the witnesses, nor to themselves. I might wish them to be taken, and so my wish might mean well to Mansoul, for aught that any yet knows. I did also bid them take heed that they fell not into the captain's hands; but that might be because I am unwilling that any man should be slain, and not because I would have the King's enemies, as such, escape.

My Lord Mayor then replied, That though it was a virtue to entertain strangers, yet it was treason to entertain the King's enemies. And for what else thou has said, thou dost by words but labour to evade, and defer the execution of judgement. But could there be no more proved against thee, but that thou art a Diabolonian, thou must for that die the death by the law; but to be a receiver, a nourisher, a countenancer, and a harbourer of others of them, yea, of outlandish Diabolonians; yea, of them that came from far, on purpose to cut off and destroy our Mansoul; this must not be borne.

Then said Evil-questioning, I see how the game will go; I must die for my name, and for my charity. And so he held his peace.

Then they called the outlandish Doubters to the bar; and the first of them that was arraigned, was the Election-doubter; so his indictment was read; and because he was an outlandish man, the substance of it was told him by an interpreter; to wit, That he was there charged with being an enemy of Emanuel the Prince, a hater of the town of Mansoul, and an opposer of her most wholesome doctrine.

The Election-doubter tried.

Then the judge asked him if he would plead? but he said only this, That he confessed that he was an Election-doubter; and that that was the religion that he had ever been brought up in. And said, moreover, if I must die for my religion, I trow I shall die a martyr, and so I care the less.

His plea.

Judge. Then it was replied, To question election is to overthrow a great doctrine of the gospel; to wit,

to wit,

wit, the omniscience, and power, and will of God; to take away the liberty of God with his creature; to stumble the faith of the town of Mansoul; and to make salvation to depend upon works, and not upon grace. It also belied the word, and disquieted the minds of the men of Mansoul, therefore, by the best of laws, he must die.

The Vocation-doubter tried.

Then was the Vocation-doubter called, and set to the bar; and his indictment for substance was the same with the other, only he was particularly charged with denying the calling of Mansoul.

The judge asked him also, what he had to say for himself?

So he replied, That he never believed, that there was any such thing as a distinct and powerful call of God to Mansoul, otherwise than by the general voice of the word; nor by that neither, otherwise than as it exhorted them to forbear evil, and to do that which is good; and in so doing a promise of happiness is annexed.

Then said the judge, Thou art a Diabolonian; and hast denied a great part of one of the most experimental truths of the Prince of the town of Mansoul; for he has called, and she has heard a most distinct and powerful call of her Emanuel, by which she has been quickened, awakened, and possessed with heavenly grace to desire to have communion with her prince, to serve him, and do his will, and to look for her happiness merely of his good pleasure. And for thine abhorrence of this good doctrine, thou must die the death.

The Grace doubter tried.

Then the Grace-doubter was called, and his indictment read; and he replied thereto, That though he was of the land of Doubting, his father was the offspring of a Pharisee, and lived in good fashion among his neighbours; and that he taught him to believe, and believe it I do, and will, that Mansoul shall never be saved freely by grace.

Then said the judge, Why, the law of the Prince is plain: 1. Negatively, Not of works. 2. Positively, By grace you are saved. And thy religion settleth

in and upon the works of the flesh: for the works of the law are the works of the flesh. Besides, in saying as thou hast done, thou hast robbed God of his glory, and given it to a sinful man; thou hast robbed Christ of the necessity of his undertaking, and the sufficiency thereof and hast given both these to the works of the flesh. Thou hast despised the work of the Holy Ghost, and hast magnified the will of the flesh, and of the legal mind. Thou art a Diabolonian, the son of a Diabolonian; and for thy Diabolonian principles thou must die.

The court then having proceeded thus far with them, sent out the jury, who forthwith brought them in guilty of death. Then stood up the Recorder, and addressed himself to the prisoners: You, the prisoners at the bar, you have been here indicted, and proved guilty of high crimes against Emmanuel our Prince, and against the welfare of the famous town of Mansoul: crimes for which you must be put to death: and die ye accordingly. *Their sentence to die*

So they were sentenced to the death of the cross, The place assigned them for execution was that where Diabolus drew up his last army against Mansoul: save only that old Evil-questioning was hanged at the top of Badtreet, just over against his own door. *The places of their death assigned.*

When the town of Mansoul had thus far rid themselves of their enemies, and of the troublers of their peace: in the next place, a strict commandment was given out, that yet my Lord Will-bewill should, with Diligence his man, search for, and do his best to apprehend what Diabolonians were yet left alive in Mansoul. The names of several of them were Mr Fooling, Mr Let-good-slip, Mr Slavish fear, Mr No-love, Mr Mistrust, Mr Flesh, and Mr Sloth. It was also commanded, that he should apprehend Mr Evil-questioning's children that he left behind him; and that they should demolish his house. The children that he left behind were these: Mr Doubt, and he was his eldest son; the next to him was Legal-life, Unbelief, Wrong-thoughts-of-Christ, Clip-promise, Carnal-

Carnal-sense, Live-by-feeling, Self-love. All these he had by one wife, and her name was No-hope; she was the kinswoman of old Incredulity, for he was her uncle, and when her father old Dark was dead, he took her and brought her up, and when she was marriageable, he gave her to this old Evil-questioning to wife.

*Fooling
taken.*

Now the Lord Will-bewill did put into execution his commission, with great Diligence his man. He took Fooling in the streets, and hanged him up in Want-wit-ally, over against his own house. This Fooling was he that would have had the town of Mansoul deliver up Captain Credence into the hands of Diabolus, provided that then he would have withdrawn his force out of the town. He also took Mr Let-good-slip one day as he was busy in the market, and executed him according to law; now there was an honest poor man in Mansoul, and his name was Mr Meditation, one of no great account in the days of apostacy, but now of repute with the best of the town. This man therefore they were willing to prefer: now Mr Let-good-slip had a great deal of wealth heretofore in Mansoul, and at Emanuel's coming it was sequestered to the use of the Prince; this therefore was now given to Mr Meditation, to improve for the common good: and after him to his son Mr Think-well; this Think-well he had by Mrs Piety his wife, and she was the daughter of Mr Recorder.

After this my Lord apprehended Clip-promise: now because he was a notorious villain, for, by his doings, much of the King's coin was abused; therefore he was made a public example. He was arraigned and judged to be first set in the pillory, then to be whipped by all the children and servants in Mansoul, and then to be hanged till he was dead. Some may wonder at the severity of this man's punishment, but those that are honest traders in Mansoul, are sensible of the great abuse that one clipper of promises in little time may do to the town of Mansoul. And truly my judgement is, that all those of his name and life should be served even as he.

He

He also apprehended Carnal-sense, and put him in hold, but how it came about, I cannot tell, but he brake prison and made his escape. Yea, and the bold villain will not yet quit the town, but lurks in the Diabolonian dens a-days, and haunts like a ghost honest mens houses a-nights. Wherefore there was a proclamation set up in the market-place in Mansoul, signifying, that whosoever could discover Carnal-sense, and apprehend him and slay him, should be admitted daily to the Prince's table, and should be made keeper of the treasure of Mansoul. Many therefore did bend themselves to do this thing, but take him and slay him they could not, though often he was discovered.

But my Lord took Mr Wrong-thoughts-of-Christ, and put him into prison, and he died there, though it was long first, for he died of a lingering consumption.

Self-love was also taken and committed to custody, but there were many that were allied to him in Mansoul, so his judgement was deferred; but at last Mr Self-denial stood up and said, if such villains as these may be winked at in Mansoul, I will lay down my commission. He also took him from the croud, and had him among his soldiers, and there he was brain-ed. But some in Mansoul muttered at it, though none durst speak plainly, because Emanuel was in town. But this brave act of Captain Self-denial came to the Prince's ears, so he sent for him, and made him a Lord in Mansoul. My Lord Will-bewill also obtained great commendations of Emanuel, for what he had done for the town of Mansoul.

*Captain
Self-denial
made a
Lord.*

Then my Lord Self-denial took courage, and set to the pursuing the Diabolonians with my Lord Will-bewill; and they took Live-by-feeling, and they took Legal-life, and put them in hold till they died. But Mr Unbelief was a nimble jack, him they could never lay hold of, though they attempted to do it often. He therefore, and some few more of the subtlest of the Diabolonian tribe, did yet remain in Mansoul, to the time that Mansoul left off to dwell any longer in the kingdom of Universe. But they kept them

to their dens and holes; if one of them did appear, or happen to be seen in any of the streets of the town of Mansoul, the whole town would be up in arms after them, yea the very children in Mansoul would cry out after them as after a thief, and would wish that they might stone them to death with stones.

The peace of Mansoul she minds her trade.

And now did Mansoul arrive to some good degree of peace and quiet, her Prince also did abide within her borders, her captains also, and her soldiers did their duties, and Mansoul minded her trade that she had with the country that was afar off; also she was busy in her manufacture.

When the town of Mansoul had thus far rid themselves of so many of their enemies, and the troublers of their peace, the Prince sent to them, and appointed a day wherein he would at the market-place meet the whole people, and there give them in charge concerning some further matters, that if observed would tend to their further safety and comfort, and to the condemnation and destruction of their homebred Diabolonians. So the day appointed was come and the townsmen met together: Emanuel also came down in his chariot, and all his captains in their state attending of him on the right hand and on the left. Then was an O yes made for silence; and after some mutual carriages of love, the Prince began, and thus proceeded.

Emanuel's speech to Mansoul.

You, my Mansoul, and the beloved of mine heart, many and great are the privileges that I have bestowed upon you; I have singled you out from others and have chosen you to myself, not for your worthiness, but for mine own sake. I have also redeemed you, not only from the dread of my Father's law, but from the hand of Diabolus. This I have done because I loved you, and because I have set my heart upon you to do you good. I have also, that all things that might hinder thy way to the pleasures of paradise might be taken out of the way, laid down for thee, for thy soul, a plenary satisfaction, and have bought thee to myself; a price not of corruptible things as of silver and gold, but a price of blood, mine

own blood, which I have freely spilt upon the ground to make thee mine. So I have reconciled thee, O my Mansoul! to my Father, and interested thee in the mansion-houses that are with my Father in the royal city, where things are, O my Mansoul! that eye hath not seen, nor hath entered into the heart of man to conceive.

Besides, O my Mansoul, thou seest what I have done! and how I have taken thee out of the hands of thine enemies, unto whom thou hast deeply revolted from my Father, and by whom thou wast content to be possessed, and also to be destroyed. I came to thee first by my law, then by my gospel, to awaken thee, and shew thee my glory. And thou knowest what thou wast, what thou saidst, what thou didst, and how many times thou rebelledst against my Father and me; yet I left thee not, as thou seest this day; but came to thee, have borne thy manners have waited upon thee and, after all accepted of thee, even of my mere grace and favour; and would not suffer thee to be lost, as thou most willingly wouldst have been. I also compassed thee about, and afflicted thee on every side, that I might make thee weary of thy ways, and bring down thy heart with molestation, to a willingness to close with thy good and happiness. And when I had gotten a complete conquest over thee, I turned it to thy advantage.

Thou seest also what a company of my Father's host I have lodged within thy borders; captains, and rulers, soldiers and men of war, engines and excellent devices, to subdue and bring down thy foes; thou knowest my meaning, O Mansoul! And they are my servants, and thine too, Mansoul. Yea, my design of possessing of thee with them, and the natural tendency of each of them is to defend, purge, strengthen, and sweeten thee for myself, O Mansoul and to make thee meet for my Father's presence, blessing, and glory; for thou, my Mansoul, art created to be prepared unto these.

Thou seest, moreover, my Mansoul, how I have passed by thy backslidings, and have healed thee.

Indeed I was angry with thee, but I have turned mine anger away from thee, because I loved thee still, and mine anger and mine indignation is ceased in the destruction of thine enemies, O Mansoul! Nor did thy goodness fetch me again unto thee after that I for thy transgressions have hid my face, and withdrawn my presence from thee. The way of backsliding was thine, but the way and means of thy recovery was mine. I invented the means of thy return; it was I that made an hedge and a wall, when thou wast beginning to turn to things in which I delighted not. It was I that made thy sweet bitter, thy day night, thy smooth way thorny; and that also confounded all that sought thy destruction. It was I that set *Mr Godly-fear* to work in Mansoul. It was I that stirred up thy conscience and understanding, thy will and thy affections, after thy great and woful decay. It was I that put life into thee, O Mansoul! to seek me, that thou mightest find me, and in thy finding, find thine own health, happiness, and salvation. It was I that fetched the second time the Diabolonians out of Mansoul; and it was I that overcame them, and that destroyed them before thy face.

And now, my Mansoul, I am returned to thee in peace, and thy transgressions against me are as if they had not been. Nor shall it be with thee as in former days, but I will do better for thee than at thy beginning. For yet a little while, O my Mansoul! even after a few more times are gone over thy head, I will (but be not thou troubled at what I say) take down this famous town of Mansoul, stick and stone to the ground; and I will carry the stones thereof, and the timber thereof and the walls thereof, and the dust thereof, and the inhabitants thereof, into mine own country, even into a kingdom of my Father; and will there set it up in such strength and glory, as it never did see in the kingdom where now it is placed. I will even there set it up for my Father's habitation; for, for that purpose it was at first erected in the kingdom of Universe; and there will I make it a spectacle of wonder, a monument of mer-

cy,

cy, and the admirer of its own mercy. There shall the natives of Mansoul see all that of which they have seen nothing here; there shall they be equal to those unto whom they have been inferior here. And there shalt thou, O my Mansoul! have such communion with me, with my Father, and with your Lord Secretary, as is not possible here to be enjoyed; nor ever could be, shouldst thou live in Universe the space of a thousand years.

And there, O my Mansoul! thou shalt be afraid of murderers no more; of Diabolonians and their threats, no more. There, there shall be no more plots, nor contrivances, nor designs, against thee, O my Mansoul! There thou shalt no more hear the evil tidings, or the noise of the Diabolonian drum. There thou shalt not see the Diabolonian standard-bearers, nor yet behold Diabolus his standard. No Diabolonian mount shall be cast up against thee there, nor shall there the Diabolonian standard be set up to make thee afraid. There thou shalt not need captains, engines, soldiers, and men of war. There thou shalt meet with no sorrow nor grief, nor shall it be possible that any Diabolonian should again (for ever) be able to creep into thy skirts, burrow in thy walls, or be seen again within thy borders, all the days of eternity. Life shall there last longer than here you are able to desire it should, and yet it shall always be sweet and new, nor shall any impediment attend it for ever.

There, O Mansoul! thou shalt meet with many of those that have been like thee, and that have been partakers of thy sorrows; even such as I have chosen, and redeemed, and set apart, as thou, for my Father's court and city royal. All they will be glad in thee, and thou, when thou seest them, shalt be glad in thine heart.

There are things, O Mansoul! even things of my Father's providing and mine, that never were seen since the beginning of the world, and they are laid up with my Father, and sealed up among his treasures for thee, till thou shalt come thither to enjoy them. I told you before, that I would remove my
Mansoul

Manſoul, and ſet it up elſewhere, and where I will ſet it, there are thoſe that love thee, and thoſe that rejoice in thee now; but how much more, when they ſhall ſee thee exalted to honour. My Father will then ſend them for you to fetch you; and their boſoms are chariots to put you in. And you, O my Manſoul! ſhall ride upon the wings of the wind. They will come to convey, conduct, and bring you to that region, (when your eyes ſee more), that will be your deſired haven.

And thus, O my Manſoul! I have ſhewed unto thee what ſhall be done to thee hereafter, if thou canſt hear, if thou canſt underſtand; and now I will tell thee what at preſent muſt be thy duty and practice, until I come and fetch thee to myſelf, according as is related in the ſcriptures of truth.

Fiſt, I charge thee that thou doſt hereafter keep more white and clean the liveries which I gave thee before my laſt withdrawing from thee. Do it, I ſay, for this will be thy wiſdom. They are in themſelves fine liven, but thou muſt keep them white and clean. This will be your wiſdom, your honour, and will be greatly for my glory. When your garments are white, the world will count you mine. Alſo when your garments are white, then I am delighted in your ways; for then your goings to and fro will be like a flaſh of lightning, that thoſe that are preſent muſt take notice of, alſo their eyes will be made to dazzle thereat. Deck thyſelf, therefore, according to my bidding, and make thyſelf by my law ſtreight ſteps for thy feet, ſo ſhall thy King greatly deſire thy beauty, for he is thy Lord, and worſhip thou him.

Now that thou mayeſt keep them as I bid thee, I have, as I before did tell thee, provided for thee an open fountain to waſh thy garments in. Look therefore that thou waſh often in my fountain, and go not in defiled garments; for as it is to my diſhonour and my diſgrace, ſo it will be to thy diſcomfort, when you ſhall walk in filthy garments. Let not therefore my garments, your garments, the garments that I gave thee, be defiled or ſpotted by the fleſh. Keep thy garments

ments always white, and let thy head lack no ointment.

My Mansoul, I have oft-times delivered thee from the designs, plots, attempts, and conspiracies of Diabolus, and for all this I ask thee nothing, but that thou render not to me evil for my good, but that thou bear in mind my love, and the continuation of my kindness to my beloved Mansoul, so as to provoke thee to walk, in thy measure, according to the benefits bestowed on thee. Of old the sacrifices were bound with cords to the horns of the golden altar. Consider what is said to thee, O my blessed Mansoul!

O my Mansoul! I have lived, I have died, I live, and will die no more for thee. I live that thou mayest not die. Because I live thou shalt live also. I reconciled thee to my Father by the blood of my cross, and being reconciled thou shalt live through me. I will pray for thee, I will fight for thee, I will yet do thee good.

Nothing can hurt thee but sin; nothing can grieve me but sin; nothing can make thee base before thy foes but sin: Take heed of sin, my Mansoul.

And dost thou know why I at first, and do still suffer Diabolonians to dwell in thy walls, O Mansoul? It is to keep thee wakening, to try thy love, to make thee watchful, and to cause thee yet to prize my noble captains, their soldiers, and my mercy.

It is also that yet thou mayest be made to remember what a deplorable condition thou once wast in. I mean when, not some, but all did dwell, not in thy walls, but in thy castle, and in thy strong hold, O Mansoul!

O my Mansoul! should I slay all them within, many there be without that would bring thee into bondage; for were all those within cut off, those without would find thee sleeping, and then, as in a moment, they would swallow up my Mansoul. I therefore let them live in thee, not to do thee hurt, (the which they yet will, if thou hearken to them, and serve them), but to do thee good, the which they must, if thou watch and fight against them. Know therefore, that whatever they shall tempt thee

to

to, my design is, that they should drive thee, not further off, but nearer to my Father, to learn the war, to make petitioning desirable to thee, and to make thee little in thine own eyes. Hearken diligently to this, my Mansoul.

Shew me then thy love, my Mansoul, and let not those that are within thy walls take thy affections off from him that hath redeemed thy soul. Yea, let the sight of a Diabolonian heighten thy love to me. I came once, and twice, and thrice, to save thee from the poison of those arrows that would have wrought thy death. Stand for me, thy friend; my Mansoul, against the Diabolonians, and I will stand for thee before my Father and all his court. Love me against temptation, and I will love thee notwithstanding thine infirmities.

O my Mansoul! remember what my captains, my soldiers, and mine engines, have done for thee. They have fought for thee, they have suffered by thee, they have borne much at thy hands to do thee good, O Mansoul! Hadst thou not had them to help thee, Diabolus had certainly made a hand of thee. Nourish them therefore, my Mansoul. When thou dost well, they will be well; when thou dost ill, they will be ill, and sick, and weak. Make not my captains sick, O Mansoul! for if they be sick, thou canst not be well; if they be weak, thou canst not be strong; if they be faint, thou canst not be stout and valiant for thy King, O Mansoul! Nor must thou think always to live by sense; thou must live upon my word. Thou must believe, O my Mansoul! when I am from thee, that yet I love thee, and bear thee upon mine heart for ever.

Remember, therefore, O my Mansoul! that thou art beloved of me: As I have therefore taught thee to watch, to fight, to pray, and to make war against my foes, so now I command thee to believe that my love is constant to thee. O my Mansoul! how have I set my heart, my love upon thee! Watch. Behold, I lay none other burden upon thee than what thou hast already. Hold fast till I come.

ISRAEL'S

ISRAEL's Hope encouraged:

O R,

What Hope is, and how distinguish-
ed from Faith.

With Encouragements for a Hoping People.

*Pfal. cxxx. 7. Let Israel hope in the Lord; for with
the Lord there is mercy, and with him is plenteous
redemption.*

THIS psalm is said to be one of the psalms
of degrees, which some say, if I be not
mistaken, the priests and Levites used to
sing, when they went up the steps into the
temple. But to let that pass, it is a psalm that gives
us a relation of the penman's praying frame, and of
an exhortation to Israel to hope in God.

*v. 1. Out of the depths have I cried unto thee, O
Lord; that is, out of deep or great afflictions, (and
said), Lord hear my voice, let thine ears be attentive
to the voice of my supplications. The latter words*
M m *explain*

explain the former; as who should say, By voice I mean the meaning and spirit of my prayer. There are *words* in prayer, and *spirit* in prayer, and by the spirit that is in prayer, is discerned whether the words be dead, lifeless, feigned, or warm, fervent, earnest; and God who searcheth the heart, knoweth the meaning of the Spirit, because he maketh intercession for the saints according to the will of God.

v. 3. *If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?* Here he confesseth; that all men by the law must fall before God for ever; for that they have broken it, but cannot make amends for the transgression thereof: But, he quickly bethinking himself of the mercy of God in Christ, he saith, ver. 4. *But there is forgiveness with thee that thou mayst be feared.* Then he returns, saying, ver. 5. *I wait for the Lord*, that is, in all his appointments; yea, he doubleth it, saying, *My soul doth wait, and in his word do I hope.* By which repetition he insinuates, that many are content to give their bodily presence to God in his appointments, while their hearts were roving to the ends of the earth; but for his part he did not so. ver. 6. *My soul waiteth for the Lord, more than they that watch for the morning, I say, more than they that watch for the morning.* As who should say, even as it is with those that are tired with the night, either by reason of dark or wearisome journies, or because of tedious sickness, to whom the night is most doleful and uncomfortable, waiting for spring of day; So wait I for the Lord, that his presence might be with my soul. So and more too I say, *More than they that wait for the morning.* Then he comes to the words which I have chosen for my text, saying, *Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.*

In which words we have,

1. An exhortation;
2. A reason of that exhortation; and

3. An

3. An amplification of that reason.

Let Israel hope in the Lord; there is the exhortation; *For with the Lord there is mercy*; there is the reason of it; *And with him is plenteous redemption*; there is the amplification of that reason.

IN the EXHORTATION there are three things to be inquired into.

1. The matter contained it;
2. The manner in which it is expressed;
3. The inferences that do naturally flow therefrom.

We will speak first to the MATTER contained in the text, and that presenteth itself unto us, under three heads.

1. A duty.
2. A direction for the well management of that duty.
3. The persons that are so to manage it.

I. First, then, to speak to the duty, and that is HOPE, *Let Israel hope*. By which word, there is something pre-admitted, and something of great concern insinuated.

That which is pre-admitted, is faith; for when we speak properly of hope, and put others distinctly to the duty of hoping, we conclude that such have faith already; for no faith, no hope. To hope without faith, is to see without eyes, or to expect without a ground: *For faith is the substance of things hoped for*, as well with respect to the grace, as to the doctrine of faith. Doth such a one believe? No: Doth he hope? Yes: If the first is true, the second is a lie; he that never believed, did never hope in the Lord. Wherefore when he saith, *Let Israel hope in the Lord*, he pre-supposeth faith, and signifieth that he speaketh to believers.

That which is (of great concern) insinuated, is That hope has in it an excellent quality to support Israel in all its troubles. Faith has his excellency in this, Hope in that, and Love in another thing. Faith

will do that which Hope cannot do. . Hope can do that which Faith doth not do, and Love can do things distinct from both their doings: Faith goes in the van, Hope in the body, and Love brings up the rear: and thus now abideth Faith, Hope, and Charity.

Faith is the mother-grace, for Hope is born of her, but Charity floweth from them both. But now we are upon Faith and Hope distinctly, to let you see a little.

1. Faith comes by hearing, Hope by experience.
2. Faith comes by hearing the word of God, Hope by the credit that Faith hath given to it.
3. Faith believeth the truth of the word, Hope waits for the fulfilling of it.

Faith lays hold of that end of the promise that is next to us, to wit, as it is in the Bible; Hope lays hold of that end of the promise that is fastened to the mercy-seat; For the promise is like a mighty cable, that is fastened by one end to a ship, and by the other to the anchor: The soul is the ship where Faith is, and to which the hither end of this cable is fastened; but Hope is the anchor that is at the other end of this cable, *and which entereth into that within the vail.* Thus Faith and Hope getting hold of both ends of the promise, they carry it safely ALL away,

5. Faith looketh to Christ, as dead, buried, and ascended; and Hope for his second coming. Faith looks to him for justification, Hope for glory.

6. Faith fights for doctrine, Hope for a reward: Faith for what is in the Bible, Hope for what is heaven.

7. Faith purifies the heart from bad principles, Hope from bad manners, 2 Pet. 3. 11, 14.

8. Faith sets Hope on work, Hope sets Patience on work; Faith says to Hope, Look for what is promised; Hope says to Faith, so I do, and will wait for it too.

9. Faith looks through the word to God in Christ; Hope

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Hope looks through Faith, beyond the world to glory.

10. Thus faith saves, and thus hope saves: Faith saves by laying hold of God by Christ, hope saves by prevailing with the soul to suffer all troubles, afflictions and adversities that it meets with betwixt this and the world to come, for the sake thereof. Take the matter in this plain similitude: There was a king that adopted such an one to be his child, and clothed him with the attire of the children of the king, and promised him, that if he would fight his father's battles, and walk in his father's ways, he should at last share in his father's kingdoms. He has received the adoption, and the king's robe, but not yet his part in the kingdom; but now hope of a share in that, will make him fight the king's battles, and also tread the king's paths. Yea, and though he should meet with many things that have a tendency to deter him from so doing, yet thoughts of the interest promised in the kingdom, and hopes to enjoy it, will make him cut his way through those difficulties, and so save him from the ruins that those destructions would bring upon him, and will in conclusion, usher him into a personal possession and enjoyment of that inheritance. Hope has a thick skin, and will endure many a blow; it will put on patience as a vestment, it will wade through a sea of blood, it will endure all things, if it be of the right kind, for the joy that is set before it. Hence patience is called, *Patience of hope*, because it is hope that makes the soul exercise patience and long-suffering under the cross, until the time comes to enjoy the crown. The Psalmist therefore, by this exhortation, persuadeth them that have believed the truth, to wait for the accomplishment of it, as by his own example he did himself. *I wait for the Lord, my soul waiteth, and in his word do I hope.* It is for want of hope, that so many brisk professors that have so boasted and made brags of their faith, have not been able to endure the drum in the day of alarum and affliction. Their hope in Christ has been such, as has extended itself no further than to this life, and therefore they are of all men the most miserable.

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The Psalmist therefore, by exhorting us unto this duty, doth put us in mind of four things.

1. That the best things are yet behind, and in reversion for the saints.

2. That those that have believed, will yet meet with difficulties before they come at them.

3. The grace of hope well exercised, is the only way to overcome these difficulties.

4. They therefore that have hope, and do exercise it as they should, shall assuredly at last enjoy that hope that is laid up for them in heaven.

1. For the first of these, that the best things are yet behind, and in reversion for believers; this is manifest by the natural exercise of this grace. *For hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience hope for it,* Rom. 8. 24, 25. Hope lives not by sight, as faith, doth; but hope trusteth faith, as faith trusts the word and so bears up the soul in a patient expectation at last to enjoy what God has promised: But I say, the very natural work of this grace proveth, that the believers best things are behind in reversion.

You may ask me, what those things are? and I may tell you, first, in general, they are heavenly things, they are eternal things, they are the things that are where Christ sitteth on the right hand of God. Do you know them now? They are things that eye hath not seen, nor ear heard, nor that have entered into the heart of man to conceive of: Do you know them now?

They are things that are referred for the next world, for the saints when they come into the next world; talked of they may be now, the real being of them may be believed now, and by hope we may, and it will be our wisdom to wait for them now; but to know what they are in the nature of them, or in the enjoyment of them, otherwise than by faith, he is deceived that saith it. They are things too big as yet to enter into our hearts, and things too

big

big, if they were there to come out, or to be expressed by our mouths.

(1.) There is heaven itself, the imperial heaven; does any body know what that is?

(2.) There is the mount Zion, the heavenly Jerusalem, and the innumerable company of angels; doth any body what all they are?

(3.) There is immortality and eternal life; and who knows what they are?

(4.) There are rewards for services, and labour of love shewed to God's name here; and who knows what they will be?

(5.) There are mansion-houses, beds of glory, and places to walk in among the angels; and who knows what they are?

(6.) There will be badges of honour, harps to make merry with, and heavenly songs of triumph; doth any here know what they are?

(7.) There will be then a knowing, an enjoying, and a solacing of ourselves with prophets, apostles, and martyrs, and all saints; but in what glorious manner we are all ignorant of.

(8.) There we shall see and know, and be with forever, all our relations, as wife, husband, child, father, mother, brother, or sister, that have died in the faith; but how gloriously they will look when we shall see them, and how gloriously we shall love when we are with them, it is not for us in this world to know.

(9.) There are thoughts, and words, and ways for us, which we never dreamed on in this world: The law was but the shadow, the gospel the image; but what will be the substance that comes to us next, or that rather we shall go unto, who can understand?

(10.) If we never saw God nor Christ as glorified, nor the Spirit of the Lord, nor the bottom of the Bible, nor yet so much as one of the days of eternity, (and yet all these things we shall see and have then,) how can it be that the things laid up for us, that should be the object of our hope, should by us be understood in this world?

Yet

Yet there are intimations given us of the goodness and greatness of them.

Of their goodness. And that,

(1.) In that the Holy Ghost scorns that things that are here should once be compared with them; hence all thing here are called vanities, nothings, less than nothings. Now, if the things, all the things that are here, are so contemptuously considered, when compared with the things that are to be hereafter, and yet these things so great in the carnal man's esteem, as that he is willing to venture life and soul, and all to have them, what are the things that God has prepared for them that wait, that is, that hope for him?

(2.) Their goodness also appears in this, that whoever has had that understanding of them as is revealed in the word, whether king or beggar, wise man or fool, he has willingly cast this world behind him in contempt and scorn, for the hope of that.

(3.) The goodness of them has even testimony in the very consciences of them that hate them. Take the vilest man in the country, the man who is so wedded to his lusts, that he will rather run the hazard of a thousand hells than leave them; and ask this man his judgement of the things of the next world, and he will shake his head, and say, They are good, they are best of all.

(4.) But the saints have the best apprehension of their goodness, for that the Lord doth sometimes drop some of the Juice of them out of the word, into their hungry souls.

But as they are good, so they are great: *O how great is thy goodness that thou hast laid up for them that fear thee, which thou hast wrought for them that trust (that hope) in thee before the sons of men!*

(1.) Their greatness appears in that they go beyond the word; yea, beyond the word of the Holy Ghost; It doth not yet appear to us by the word of God to the full, the greatness of what is prepared for God's people: *Beloved, now are we the sons of God, and it doth not yet appear what we shall be.* It doth not appear in the word; there is a greatness

ness in the things that we are to hope for, that could never be expressed: they are beyond word, beyond thought, beyond conceiving of. Paul, when he was come down again from out of Paradise, into which he was caught up, could not speak a word about the words he heard, and the things that there he saw: They were things and words which he saw and heard, *which it is not possible for a man to utter.*

(2.) Their greatness is intimated by the word *eternal*: He that knows the bottom of that word, shall know what things they are: The things that are not seen are eternal; they are incorruptible, undefiled and that fade not away, that are reserved in heaven for us.

(3.) Their greatness is shewed, in that one right thought of them will fill the heart so full, that both it and the eyes will run over together; yea, so full, that the creature shall not be able to stand up under the weight of glory, that by it is laid upon the soul.

Alas! all the things in this world will not fill one heart: and yet one thought that is right, of the things that God has prepared, and laid up in heaven for us, will, yea, and over-fill it too.

(4.) The greatness of the things of the next world appears, in that when one of the least of them are shewed to us, we are not able, without support from thence, to abide the sight thereof. I count that the angels are of those things that are least in that world, and yet the sight of one of them, when the sight of them was in use, what work would it make in the hearts and minds of mortal men, the scripture plainly enough declares.

(5.) Their greatness is intimated, in that we must be as it were new made again, before we can be capable of enjoying them, as we must enjoy them with comfort. And herein will be a great part of our happiness, that we shall not only see them, but be made like unto them, like unto their King: *For when he shall appear, we shall be like him, for we shall see him as he is; we shall see him, and therefore must be like him; for else the sight of him would overcome us and destroy us; but because we are to see him with comfort*

and everlasting joy, therefore we must be like him in body and mind.

2. But to come to the second thing, namely, That those that have believed there are such things as these, will meet with difficulties before they come at them, This is so grand a truth, that nothing can be said against it. Many are the afflictions of the righteous; and we must through many tribulations enter into the kingdom of heaven.

The cause from whence these afflictions arise is known to be,

(1.) From ourselves; for sin having got such hold in our flesh, makes that opposition against our soul and the welfare of that, that puts us continually to trouble. Fleshly lusts work against the soul, and so do worldly lusts too; yea, they quench our graces, and make them that would live, ready to die: Yea, by reason of these, such darkness, such guilt, such fear, such mistrust, ariseth in us, that it is common for us, if we live any while, to make a thousand conclusions, twice told, that we shall never arrive with comfort at the gates of the kingdom of heaven. The natural tendency of every struggle of the least lust against grace, is, if we judge according to carnal reason, to make us question the truth of a work of grace in us, and our right to the world to come. This it was that made Paul cry out, *O wretched man that I am, who shall deliver me!* Only he had more wisdom than to follow the natural conclusions that carnal reason was apt to make thereupon, and so hoisted up his soul to hope.

(2.) Sin, by its working in us, doth not only bring darkness, guilt, fear, mistrust, and the like; but it doth of-times as it were hamstring us, and disable us from going to God by faith and prayer for pardon: It makes the heart hard, senseless, careless, lifeless, spiritless as to feeling, in all Christian duty; and this is a grievous thing to a gracious soul. The other things will create a doubt, and drive it up to the head into the soul; but these will go on the other side, and clench it. Now all these things make hoping difficult

3. For

(3.) For by these things the judgement is not only clouded, and the understanding greatly darkened, but all the powers of the soul made to fight against itself, conceiving, imagining, apprehending, and concluding things, that have a direct tendency to extirpate and extinguish, if possible, the graces of God that are planted in the soul; yea, to the making of it cry out, *I am cut off from before thine eyes.*

(4.) Add to these, the hidings of the face of God from the soul, a thing to it more bitter than death; yet nothing more common among them that hope in the Lord: *He hideth himself from the house of Jacob.* Nor is this done only in fatherly displeasure, but by this means some graces are kept alive; faith is kept alive by the word, patience by hope, and hope by faith; but oft-times a spirit of prayer, by the rod, chastisement, and the hiding of God's face. But I say, this hiding of this sweet face is bitter to the soul, and oft-times puts both faith and hope to a sad and most fearful plunge: For at such a day, it is with the soul as with the ship at sea, that is benighted and without light; to wit, like a man bewildered upon the land; only the text saith, for the help and succour of such, *Who is among you that feareth the Lord, and that obeyeth the voice of his servant, that sitteth in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God.* Yet as it is with children, so it is with saints; we are a great deal more subject to fears in the night than in the day. That therefore that tendeth to the help of some graces, if there be not great care taken, will prove an hinderance to others.

(5.) Nor is the ruler of the darkness of this world wanting to apply himself and his engines, so as, if possible, to make use of all these things for the overthrowing of faith, and for the removing of our hope from the Lord; as a tree is removed from rooting in the ground.

Behold! he can expound all things, so as that they shall fall directly in the way of our believing. As thus, we have sin, therefore we have no grace; sin

struggleth in us, therefore we fear not God; something in us sideth with sin, therefore we are wholly unregenerate; sin is in our best performances, therefore wherefore should I hope? Thus I say, he can afflict us in our pilgrimage, and make hope difficult to us. Besides the hiding of God's face, he can make not only a cause of sorrow, (for that indeed it should), but a ground of despair, and as desperately concluding he will never come again. How many good souls has he driven to these conclusions, who afterwards have been made to unsay all again?

(6) And though spiritual desertions, darkness of soul, and guilt of sin, are the burdens most intolerable, yet they are not all; for there is to be added to all these, that common evil of persecution, another device invented to make void our hope.

In this, I say, we are sure to be concerned; that is, if we be godly: For though the apostle doth not say, *All that will live in Christ*; that is, in the common profession of him, shall suffer persecution: Yet he saith, *All that will live godly in him shall*. Now this in itself is a terror to flesh and blood, and hath a direct tendency in it to make hope difficult. Hence men of a persecuting spirit, because of their greatness, and of their teeth, the laws, are said to be a terror, and to carry amazement in their doings; and God's people are apt to be afraid of them, though they should die, and to forget God their Maker; and this makes hoping hard work.

(7) For besides that grimness that appears in the face of persecutors, Satan can tell how to lessen, and make to dwindle in our apprehensions, those truths unto which our hearts have joined themselves afore, and to which Christ our Lord has commanded us to stand. So that they shall now appear but little, small, inconsiderable things; things not worth engaging for; things not worth running those hazards for, that in the hour of trial may lie staring us in the face.

Moreover we shall not want false friends in every hole, such as will continually be boring our ears with that saying, *Master, do good to thyself*: At such times

also,

also, stars, do use to fall from heaven, and the powers of heaven to be shaken; and so every thing tends to weaken, or at least to lay stumbling-blocks in their way, who are commanded to hope in the Lord.

(8) Again, as Satan can make use of his subtilty, thus to afflict and weaken the hands and hearts of those that hope in God; so he can add to these the dismalness of a suffering state: He can make the loss of goods in our imagination, ten times bigger than it is in itself: he can make an informer a frightful creature, a gaol look like hell itself; he can make banishment and death utterly intolerable, and things that must be shunned with the hazard of our salvation. Thus he can greater and lessen, lessen and greater, for the troubling of our hearts, for the hindering of our hope.

(9) Add to all these, That the things that we suffer for were never seen by us, but are quite beyond our sight: things that indeed are said to be great and good; but we have only the word and the Bible for it. And be sure if he that laboureth night and day to devour us, can help it, our faith shall be molested and perplexed at such a time, that it may, if possible, be hard to do the commandment that here the text enjoins us to the practice of; that is, to hope in the Lord. And this brings me to the third particular.

3. "That the grace of hope well exercised, is the only way to overcome those difficulties:" Abraham had never laughed for joy, had he not hoped when the angel brought him tidings of a son; yea, had he not hoped against all things that could have been said to discourage: Hence it is said, that against hope he believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be.

There is hope against hope; hope grounded on faith, against hope grounded on reason: Hope grounded on reason, would have made Abraham expect that the promise should surely have been ineffectual, because of the deadness of Abraham's body, and of the barrenness

barrenness of Sarah's womb: But he hoped against the difficulty, by hope that sprang from faith, which confided in the promise and power of God, and so overcame the difficulty, and indeed obtained the promise: Hope therefore well exercised, is the only way to overcome. Hence Peter bids those that are in a suffering condition, *Be sober, and hope to the end*, for the grace that is to be brought unto them at the revelation of Jesus Christ: And therefore it is, as you heard before, that we are said *to be saved by hope*.

Hope is excellent. 1. Against those discouragements that arise up out of our bowels. 2. It is excellent to embolden a man in the cause of God. 3. It is excellent at helping one over the difficulties that men, by frights and terrors, may lay in our way.

(1.) It is excellent to help us against those discouragements that arise out of our own bowels: This is clear in the instance last mentioned about Abraham, who had nothing but discouragements arising from himself; but he had hope, and as well he exercised it; wherefore, after a little patient enduring, he overcame the difficulty, and obtained the promise.

The reason is, for that it is the nature of true hope, to turn away its ear from opposing difficulties, to the word and mouth of faith; and perceiving that faith has got hold of the promise, hope, notwithstanding difficulties that do or may attempt to intercept, will expect, and so wait for the accomplishment thereof.

(2.) Hope is excellent at emboldening a man in the cause of God: Hence the apostle saith, *Hope maketh not ashamed*; for not to be ashamed there, is to be emboldened. So again, when Paul speaks of his troubles he met with for the profession of the gospel, he saith, that they should turn to his salvation: *According, saith he, to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now Christ shall be magnified in my body, whether it be by life or by death*: See here, a man at the foot of the ladder, now ready in will and mind, to die for his profession; but

but how will he carry it now? Why, with all brave and innocent boldness. But how will he do that? Oh! By the hope of the gospel that is in him; for by that he is fully persuaded, that the cause he suffereth for will bear him up in the day of God, and that he shall then be well rewarded for it.

(3.) It is also excellent at helping one over those difficulties that men, by frights and terrors, may lay in our way. Hence when David was almost killed with the reproach and oppression of his enemies, and his soul full sorely bowed down to the ground therewith; that he might revive and get up again, he calls to his soul to put in exercise the grace of hope, saying, *Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.* So again saith he, in the next Psalm after, as afore he had complained of the oppression of the enemy, *Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God, for I shall yet praise him, who is the health of my countenance, and my God.* Hope therefore is a soul-encouraging grace, a soul-emboldening grace, and a soul-preserving grace. Hence it is called our *helmet or head-piece, the helmet of salvation.* This is one piece of the armour with which the Son of God was clothed, when he came into the world; and it is that against which nothing can prevail. For as long as I can hope for salvation, what can hurt me? This word spoken in the blessed exercise of grace, *I hope for salvation*, drives down all before it. The truth of God is that man's shield and buckler that hath made the Lord his hope.

And now to encourage thee, good man, to the exercise of this blessed grace of hope as the text bids, let me present thee with that which followeth.

(1.) God, to shew how well he takes hoping in him at our hands, has called himself *the God of hope*; that is, not only the author of hope, but the God that takes pleasure in them that exercise it: *The Lord takes pleasure in them that fear him, in them that hope in his mercy.*

2. He

(2.) He will be a shield, a defence to them that hope in him: *Thou art my hiding-place and my shield,* saith David, *I hope in thy word*; that is, he knew he would be so; for he hoped in his word.

(3.) He has promised us the life we hope for, to encourage us still to hope, and to endure all things to enjoy it: *That he that ploweth should plow in hope, and that he that thresheth in hope, should be partaker of his hope*

Quest. But you may say, What is it to exercise this grace aright?

Ans. 1. You must look well to your faith, that that may prosper; for as your faith is, such your hope will be. Hope is never ill when faith is well; nor strong if faith be weak. Wherefore Paul prays that the Romans might *be filled with all joy and peace in believing, that they might abound in hope*. When a man by faith believes to joy and peace, then hope grows strong, and with an assurance looketh for a share in the world to come. Wherefore look to your faith, and pray heartily that the God of hope will fill you with all joy and peace in believing.

2. Learn of Abraham not to faint, stumble, or doubt, at the sight of your own weakness; for if you do, hope will destroy below and creak in the wheels as it goes, because it will want the oil of faith. But say to thy soul, when thou beginnest to faint and sink at the sight of these, as David did to his, in the places made mention of before.

(3.) Be much in calling to mind what God has done for thee in former times. Keep thy experience as a choice thing. *Remember all the ways the Lord hath led thee in the wilderness these forty years*. O God, said David, *my soul is cast down within me, therefore will I remember thee from the land of Jordan, and of the Hermonites from the hill Mizar*.

(4.) Be much in looking at the end of things, or rather to the end of this, and to the beginning of the next world. What we enjoy of God in this world, may be an earnest of hope, or a token that

the thing hoped for is to be ours at last ; but the object of hope is in general the next world. We must therefore put a difference betwixt the mother of hope, faith ; the means of hope, the word ; the earnest of hope, Christ in us ; and the proper object of hope, to wit, the world to come, and the goodness thereof.

If Christians have not much here, their hope, as I may so say, lies idle, and as a grace out of its exercise. For as faith cannot feed upon patience, but upon Christ, and as the grace of hungering and thirsting cannot live upon self-fulness, but upon the riches of the promise ; so hope cannot make what is enjoyed its object ; for *what a man seeth why doth he yet hope for it ?* but the proper object of hope is, that we see not.

Let faith then be exercised upon Christ crucified for my justification, and hope upon the next world for my glorification ; and let love shew the truth of faith in Christ, by acts of kindness to Christ and his people ; and patience, the truth of hope, by a quiet bearing and enduring that which may now be laid upon me for my sincere profession's sake, until the hope that is laid up for us in heaven shall come to us, or we be gathered to that, and then hope is in some measure in good order, and exercised well. But,

4. We now come to the last thing propounded to be spoken to, which is, *They that have hope and exercise it well, shall assuredly at last enjoy that hope that is laid up for them in heaven ;* that is, they that do regularly exercise the grace of hope, shall at last enjoy the object of it, or the thing hoped for. This must of necessity be concluded, else we overthrow the whole truth of God at once, and the expectation of the best of men ; yea, if this be not concluded, what follows, but that Atheism, unbelief, and irreligion, is the rightest ? and profane and debauched persons are in the rightest way ?

But to proceed, this must be, as is evident ; for that the things hoped for are put under the very name of the grace that lives in the expectation of them :

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they

they are called *hope*; looking for *the blessed hope*; for the hope that is laid up for them in heaven. God has set that character upon them, to signify that they belong to hope, and shall be the reward of hope. God doth in this, as your great traders do with the goods that their chapman have either bought or spoke for; to wit, he sets their name or mark upon them; and then saith, This belongs to this grace, and this belongs to that; but the kingdom of heaven belongs to hope, for his name is set upon it. This therefore is one thing, to prove that the thing hoped for shall be thine; God has marked it for thee: nor can it be given to those that do not hope. That is, to the same purpose that you read of, 2 Thess. 1. *That you may be counted worthy of the kingdom of heaven, for which ye also suffer.* Suffering flows from hope; he that hopes not for an house in heaven, will not for it chuse to suffer the loss of the pleasures and friendships of this world. But they that suffer for it, and that all do, one way or other, in whom is placed this grace of hope, they God counteth worthy of it, and therefore hath marked it with their mark, hope; for that it belongs to hope, and shall be given to those that hope. That is the first.

(2.) They that do, as afore is said, exercise this grace of hope, shall assuredly enjoy the hope that is laid up for them in heaven, as is evident also from this; because as God has marked and set it apart for them; so what he has done to and with our Lord and head, since his death, he hath done it to this very end; that is, to beget and maintain our hope in him, as touching this thing. *He has begotten us again to a lively hope, by the resurrection of Christ from the dead.* The meaning is, Christ is our undertaker, and suffered death for us, that we might enjoy happiness and glory: and God, to shew how willing he was that we should have this glory, raised up Christ again, and delivered him from the sorrows of death. Wherefore considering this, Paul said, *He rejoiced in hope of the glory of God*, to wit, of that glory, that sin, had he not had Jesus for his undertaker, would have caused

caused that he should certainly have come short of.

But, again, God raised him up from the dead, and gave him glory too, and that to this very end, *that your faith and hope might be in God*. I say, he did it to this very end, that he might beget in you this good opinion of him, as to hope in him, that he would give you that good thing hoped for, to wit, eternal life. And gave him glory, and put it into his hand (for you), who is your head and Saviour, that you might see how willing God is to give you the hope you look for, *that your faith and hope might be in God*.

(3.) That we that have hope and rightly exercise it, might assuredly enjoy that hope, that hope that is laid up for us in heaven: *God has promised it, and that to our Saviour for us*. Had he promised it to us, we might yet have feared, for that with our faults we give a cause of continual provocation to him: But since he hath promised it to Christ, it must assuredly come to us by him, because Christ, to whom it is promised, never gave occasion of provocation to him to take it back. And that it was promised to Christ, it is evident, because it was promised before the world began: *In hope of eternal life, saith Paul, which God, that cannot lie, promised before the world began*: And this is, that we might hope. Men that use to hope to enjoy that money or estate, that by those that are faithful is promised to them, and put into the hands of trusty persons for them; why this is the case, God that cannot lie, has promised it to the hopers, and has put it into the hand of the trusty Jesus for us, therefore let us hope that in his times we shall both see and enjoy the same we hope for.

(4.) Yea, that all ground of doubt and scruple as to this might be removed out of the way, when Christ, who as to what was last said, is our hope, shall come, he shall bring that grace and mercy with him, that shall even from before his Judgement seat remove all those things that might have any tendency in them to deprive us of our hope, or of the thing hoped for by us. Hence Peter bids us, *Be sober and hope to the end, for the grace that shall be brought unto us at the revela-*

tion of Jesus Christ. Also as to this, Jude, the servant of Jesus Christ, joins with him, saying, *Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.* Here then you see that there is grace and mercy still for us in revelation; grace and mercy to be brought unto us at the revelation, or second coming of Jesus Christ. How then can we be hindered of our hope? For transporting mercy will then be busy for them that indeed have here the hope of eternal life. *And they shall be mine, saith the Lord, in the day that I make up my jewels; and I will spare him, as a man spareth his own son that serveth him.*

None knows the mystery of God's will in all things revealed in his word: Therefore many texts are looked over, or laid by, as those whose key doth go too hard; nor will I boast of any singular knowledge in any particular thing. Yet methinks since grace and mercy was not only brought by Christ when he came into the world, but shall be brought again with him when he comes in his Father's glory, it signifies, that as the first brought the beginning of eternal life to us while we were enemies; this second will bring the full enjoyment of it to us, while we are saints, attended with many imperfections; And that as by the first grace, all unworthiness was pardoned and passed by; so by this second grace, the grace that is to be brought unto us at the revelation of Jesus Christ, all shortness in duties, and failings in performances, shall be spared also; and we made possessors by virtue of this grace and mercy of the blessings hoped for, to wit, the blessings of eternal life.

But thus much for the duty contained in the exhortation, to wit, of hoping,

II. I shall therefore come, in the next place, to treat of the well managing of this duty with reference to its primary object, which is the Lord himself. *Let Israel hope in the Lord.* There is a general object of hope, and there is a particular object; there is a common object, and there is a special one. Of the general and common object, to wit, of heaven and happiness,

I have said something already ; wherefore it remains that now we come and treat of this particular and special object of our hope : *Let Israel hope in the Lord.* The Lord therefore is to be the particular and special object of our hope ; *Let Israel hope in the Lord.* Now in that there is not only a duty here exhorted to, but a direction for the better management of that duty, to the particular and special object upon which this duty should be exercised, it suggesteth, how apt good men are, especially in times of trouble, (the case of Israel now), to fix their hopes in other things than on the Lord. We have seen a great deal of this in our days ; our days indeed have been days of trouble, especially since the discovery of the Popish plot, for then we began to fear cutting of throats, of being burned in our beds, and of seeing our children dashed in pieces before our faces. But looking about us, we found we had a gracious king, brave parliaments, a stout city, good lord-mayors, honest sheriffs, substantial laws against them, and these we made the object of our hope, quite forgetting the direction in this exhortation, *Let Israel hope in the Lord.* For indeed the Lord ought to be our hope in temporals, as well as in spirituals and eternals. Wherefore Israel of old were checked under a supposition, of placing their hope for temporals in men, *It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes.* And again, *Put not your trust in princes, nor in the son of man, in whom there is no help.* This implieth that there is in us an incidency to forget God our hope, and to put confidence in some thing else. And to be sure we shall find it the more difficult to make the Lord our hope only, when things that are here, though deceitfully, proffer us their help.

But my design is not to treat of the object of hope but with reference to the next world. And as to that we must take heed that we set our hope in God, in God in the first place, and in nothing below or besides himself. To this end it is that he has given us his word, and appointed a law to Israel.

First,

First, Because of his own grace he is become the special object of hope, designing himself in the most special sense to be the portion of his people. *The Lord is my portion, saith my soul, therefore will I hope in him.* Wherefore this we must look well to, and take heed that we miss not of this object. This is the special object, the ultimate object, the object that we cannot be without, and that short of which we cannot be happy, as, God willing, shall be shewed more anon. God is not only happiness in himself, but the life of the soul, and him that puts goodness into every thing in the next world, in which goodness shall be found. And this our Lord Jesus Christ himself affirmeth; when he saith, *I am the way*, to wit, the way to life and happiness. And yet he saith, *I am the way to the Father*, for that it is he that is the fountain and ocean of happiness and bliss.

So then, that we might in the next world be heirs of the highest good, God has made us heirs of his own good self; *Heirs of God, and joint heirs with Christ*; heirs of God through Christ. This God, this eternal God, therefore, is of necessity to be the object of our hope, because he is of grace become our hope. The church in heaven, called the body and temple of God, is to be an habitation for himself, when it is finished, to dwell in for ever and ever. This then we hope for, to wit, to be possessed at that day with eternal life, eternal glory. Now this eternal life and eternal glory is through God the hope of his people. And for this end, and to this bliss, are the called and regenerate in this world, *That being justified by his grace, we should be made heirs, according to the hope of eternal life.*

Nor can it be, that heaven and happiness should ever be the portion of them that make not God their hope, any more than such a lady should hope to enjoy the estate of such a lord, who first makes not the lord himself her husband. Heaven, heaven is the talk of the ignorant, while the God of heaven they cannot abide. But shall such ever come to glory? But,

Secondly, God must be the special object of our hope,

hope, and him in special that must be enjoyed by us in the next world, or nothing can make us happy. We will suppose now, for the illustrating of this matter, that which is not to be supposed: As,

1. Suppose a man, when he dieth, should go to heaven, that golden place, what good would this do him, if he was not possessed of the God of it? It would be, as to sweetness, but a thing unfavoury; as to durableness, but a thing uncertain; as to society as a thing forlorn; and as to life, but a place of death. All this is made appear by the angels that fell; for when fallen, what was heaven to them? Suppose they staid but one quarter of an hour there after their fall, before they were cast out, what sweetness found they there, but guilt? What stay, but a continual fall of heart and mind? What society, but to be abandoned of all? And what life, but death in its perfection? Yea, if it be true that some think, that for the promoting of grace, they are admitted yet to enter that place to accuse the saints on earth, yet what do they find there but what is grievous to them? It is the presence of God that makes heaven heaven in all its beauteousness. Hence David, when he speaks of heaven, says, *Whom have I in heaven but thee?* As who should say, What would heaven yield to me for delights, if I was there without my God? It is the presence of God that will make heaven sweet to those who are his. And as it is that that makes the place, so it is interest in him that makes the company, and the deeds that are done there, pleasant to the soul. What solace can he that is without God, though he were in heaven, have with Abraham, Isaac, and Jacob, the prophets and angels? how could he join in their thanks, and praises, and blessings of him for ever and ever, in whose favour, mercy, and grace, they are not concerned?

2. Suppose a man, when he dieth, should be made to live for ever, but without the enjoyment of God, what good would his life do him? Why, it would be filled full of horror, darkness, desolation, sorrow, and all things that would tend to make it bitter to the

the soul. Witness they that live in hell if it be proper to say they live in hell. It is no more possible for a man to live happily, (were he possessed of all that heaven and life could afford him), suppose him to be without interest in God, than it is for a man that hath all the enjoyments of this world, if the sun was taken from him out of the firmament. As all things, whether it be heaven, angels, heavenly pleasures and delights, have had their being of him; so their being is continued by him, and made sweet of him.

Now, for the well managing of our hope, with reference to this special object of it, there are these things to be considered: And now I speak to all.

1. We must know him right, we must come to him right. First, We must know him right. It is essential to happiness, and so to the making of the God of heaven our hope, to know him rightly. It is not every fancy, or every imagination of God, that thou mayst have, that will prove that therefore thou knowest God aright. In him there is no variableness, nor shadow of turning; he only is what he is, what imaginations soever we have of him. We may set up idols and images of him, as much in our minds as some do in their houses and in their temples and be as great, though not so gross idolaters as they. Now if thou wouldst know him, thou must diligently feel for him in his works, in his word, and in his ways, if perhaps thou mayst find the knowledge of him.

2. Beware, when thou hast found him, that thou go to him by his Son, whom he has sanctified and sent into the world, to be the way for sinners to go to God; and see that thou keepest in this path always, for out of him he is found intolerable, and a consuming-fire.

3. Busy thyself with all thy might to make an interest in his Son, (and he will willingly be thy Saviour), for he must become thine before his Father can be the object of thy hope. He that hath the Son, hath the Father, but contrariwise, he that hath not him has neither.

4. Stay

4. Stay not in some transient comforts, but abide restless till thou seest an union betwixt thee and this blessed one; to wit, that he is a root, and thou a branch; that he is head, and thou a member: And then shalt thou know that the case is so between thee and him, when grace and his Spirit has made thee to lay the whole stress of thy justification upon him and has subdued thy heart and mind to be one spirit with him.

5. This done, hope thou in God, for he is become thy hope, that is the object of it. And for thy encouragement so to do,

1. Consider that he is able to bear up thy heart, and has said he will do it, as to this very thing, to all those that thus hope in him: *Be of good courage and he shall strengthen your heart, all ye that hope in the Lord.*

It is manifest, as was said before, that many difficulties lie in the way of hoping; but God will make those difficulties easy, by strengthening the heart of him that hopeth, to hope. He has a way to do that, which no creature can hinder, by the blessed work of his Holy Spirit: He can shew us he loves us, that he may encourage our hope.

2. As he can work in us for our encouragement, so he can and will, as was said before, himself in his time answer our hope, by becoming our hope himself. The Lord shall be the hope of his people, and the strength of the children of Israel.

3. His faithfulness also is a great encouragement to his, to hope for the accomplishment of all that he hath promised unto his people: *Hath he said it, and shall he not make it good?* When he promised to bring Israel into the land of Canaan, he accomplished it to a tittle: *There failed not ought of any good thing which the Lord had spoken to the house of Israel; all came to pass.* Also what he with his mouth had promised to David, with his hand he fulfilled to Solomon in the view of all the thousands of Israel.

III. I will omit making mention again of the encouragements spoken of before, and shall now come

to the third thing specified in this part of the text, to wit, to shew more distinctly, who, and what particular persons they are, who are concerned in this exhortation to hope.

They are put, as you see, under this general term *Israel*; *Let Israel hope in the Lord: And, he shall save Israel from all his troubles.*

Israel is to be taken three ways, (in the scriptures):

1. For such that are *Israel* after the flesh.
2. For such as are neither after the flesh nor the spirit; but in their own fancies and carnal imaginations only.

3. For such as are *Israel* after God, or the spirit.

1. *Israel* is to be taken for those that are such after the flesh; that is, for those that sprang from the loins of Jacob, and are called, *Israel after the flesh, the children of the flesh*. Now these, as such, are not the persons interested in this exhortation, for by the flesh comes no true spiritual and eternal grace. Men are not within the bounds of the promise of eternal life, as they are the children of the flesh, either in the more gross or more refined sense. Jacob was as spiritual a father as any he, I suppose, that now professeth the gospel; but this spiritualness could not convey down to his children, that were such only after the flesh, that spirit and grace that causeth sound conversion, and salvation by Jesus Christ. Hence Paul counts it a carnal thing to glory in this; and tells us plainly, If he had heretofore known Christ thus, that is, to have been his brother or kinsman, according to the flesh, or after that, he would henceforth know him, that is, so no more. For though the children of *Israel* be as the sand of the sea; yet not that multitude, but the remnant that the Lord hath chosen and shall call, shall be saved.

This, therefore, is as an arrow against the face of that false doctrine that the Jews leaned upon, to wit, that they were in the state of grace, and everlasting favour of God, because the children and offspring of Abraham, Isaac and Jacob. But,

2. *Israel* may be taken for such as are neither so

after

after the flesh, nor the spirit, but in their own fancy and imagination only. And such I take to be all those that you read of in Rev. 2. 9. which said, *They were Jews, and were not, but did lie.*

These I take to be those carnal gospellers, that from among the Gentiles pretended themselves to be Jews inwardly, whose circumcision is that of the heart in the spirit, when they were such only in their own fancies and conceits, and made their profession out as a lie.

Abundance of these there are at this day in the world, men who know neither the Father, nor the Son, nor any thing of the way of the Spirit, in the work of regeneration, and yet presume to say, they are Jews; that is, truly and spiritually the seed of Abraham, Isaac, and Jacob: For now, *he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit, whose praise is not of men, but of God.*

And altho' it may please some now to say, as they of old said to them of the captivity, *We seek your God as ye do;* yet at last it will be found, that as they, *such have no portion, nor right, nor memorial, in Jerusalem.* And I would from hence caution all to take heed of presuming to count themselves Jews, unless they have a substantial ground so to do: For to do this without a good bottom, makes all our profession a lie; and not only so, but it hindereth us of a sight of a want of an interest in Jesus Christ, without which we cannot be saved; yea, such an one is the great self-deceiver, and so the worst deceiver of all: for he that deceives his own self, his own heart, is a deceiver in the worst sense; nor can any disappointment be like unto that, which casts away soul and body at once. Oh slender thread! that a man should think, that because he fancieth himself an Israelite indeed, that therefore he shall go for such a one in the day of judgement, or that he shall be able to cheat God with a pitiful say-so.

3. But the Israel under consideration in the text,

is Israel after God, or the Spirit; hence they are called ~~the~~ *Israel of God*, because they are made so of him, not by generation, nor by fancy, but by divine power.

And thus was the first of this name made so, *Thy name shall be called no more Jacob but Israel*. This then is the man concerned in the text, *Let Israel hope in the Lord*; to wit, Israel that is so of God's making, and of God's allowance: for men are not debarred from calling themselves after this most godly name, provided they are so indeed; all that is dangerous is, when men shall think this privilege comes by carnal generation, or that their fancying of themselves to be such will bear them out in the day of judgement. Otherwise, if men become the true servants of God by Christ, they have, as I said, an allowance so to subscribe themselves: *One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel*. But then, for the further describing of such, they must be men of circumcised and tender hearts, they must be such which *worship God in the spirit, and that rejoice in Christ Jesus, and that have no confidence in the flesh*: for these are the Nathaniels, the *Israelites indeed in whom there is no guile*; and these are they that are intended in the exhortation, when he saith, *Let Israel hope in the Lord*.

1. For these are formed for that very end, that they might hope in the Lord; yea, the word and testament is given to them for this purpose.

2. These are prisoners of hope all the time they are in the state of nature, even as the whole creation is subjected under hope, all the time of its bondage, by the sin and villainy of man; and unto them it shall be said, in the dispensation of the fulness of time, *Return to the strong hold ye prisoners of hope*; as certainly as that which is called the creature itself, shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

Only here, as I said before, let all men have a
care

care in this thing: this is the pinnacle, the point; he that is right here, is right in all that is necessary to salvation; but he that misses here, can by no means be right any where to his soul's advantage in the other world.

If I should a little improve the text, where this title is first given to man, and shew the posture that he was in, when it was said to him, *Thy name shall be called Israel*; and should also debate upon the cause or ground of that, *An Israelite indeed*, thou mightst not repent it who shall read it; and therefore a few words to each.

1. When Jacob received the name of Israel, he was found wrestling with the angel; yea, and so resolved a wrestler was he, that he purposed, now he had begun, not to give out without a blessing, *I will not let thee go*, said he, *except thou bless me*. Discouragements he had while he wrestled with him, to have left off, before he obtained his desire; for the angel bid him leave off; *let me go*, said he: He had wrestled all night, and had not prevailed; and now the day brake upon him, and consequently his discouragement was like to be the greater, for that now the majesty and terribleness of him with whom he wrestled, would be seen more apparently; but this did not discourage him: besides, he lost the use of a limb as he wrestled with him; yet all would not put this Israel out. Pray he did, and pray he would, and nothing should make him leave off prayer, until he had obtained, and therefore he was called *Israel*: *For as a prince hast thou had power with God, and with men, and hast prevailed*, Gen. 32. 28, 32.

A wrestling spirit of prayer is a demonstration of an Israel of God; this Jacob had, this he made use of and by this he obtained the name of *Israel*. A wrestling spirit of prayer in straits, difficulties, and distresses; a wrestling spirit of prayer when alone in private, in the night, when no eye seeth but God's, then to be at it, then to lay hold of God, then to wrestle, to hold fast, and not to give over until the blessing is obtained, is a sign of one that is an Israel of God.

2. *Behold*

2. *Behold an Israelite indeed, in whom is no guile.* This was the testimony of the Lord Jesus concerning Nathaniel. Nathaniel was persuaded by Philip to come to Jesus, and as he was coming, Jesus saith to the rest of the disciples concerning him, *Behold an Israelite indeed, in whom is no guile.* Then said Nathaniel to Jesus, *Whence knowest thou me?* Jesus answered and said unto him, *before that Philip called thee, when thou wast under the fig-tree, I saw thee.* Nathaniel, as Jacob, was at prayer, at prayer alone under the fig-tree, wrestling in prayer, for what no man can certainly tell, but probably for the Messiah, or for the revelation of him: for the seeing Jews were convinced that the time of the promise was out; and all men were in expectation concerning John, whether he might not be he. But Nathaniel was under the fig-tree alone with God, to inquire of him, and that with great earnestness and sincerity; else the Lord Jesus would not thus have excused him of hypocrisy, and justified his action as he did, concluding from what he did there, that he was a true son of Jacob; and ought, as he, to have his name changed from what his parents gave him, to this given him of Christ, *An Israelite indeed.* Wherefore, from both these places, it is apparent, that a wrestling spirit of prayer in private, is one of the best signs that this or that man or woman is of Israel; and consequently, such who are within the compass of the exhortation here, saying, *Let Israel hope in the Lord.*

I say it is this wrestling spirit of prayer with God alone; for as for that of public prayer, (though I will not condemn it), it gives not ground for this character, notwithstanding all the flourishes and excellencies that may therein appear. I am not insensible what pride, what hypocrisy, what pretences, what self-seekings of commendations and applause, may be countenanced by those concerned in, or that make public prayers; and how little thought or favour of God, may be in all so said; but this closet, night, or alone

alone prayer, is of another stamp, and attended (at least so I judge) with that sense, those desires, that simplicity, and those strugglings, wherewith that in public is not. Nay, I think verily that a man cannot addict himself to these most solemn retirements, without some of Jacob's and Nathaniel's sense and sincerity, wrestlings and restlessness for mercy; wherefore, laying aside all other, I shall abide by this, That the man that is as I have here described, is not an Israelite of the flesh, nor one so only in his fancy or imagination, but one made so of God; one that is called a child of promise, and one to whom this exhortation doth belong: *Let Israel hope in the Lord*; to wit, they that serve God by prayer day and night: These I say are Israel, the Israel of God, *And let these hope in the Lord, from now, henceforth, and for ever.*

Having thus briefly touched upon those three things that are contained in the matter of the exhortation, I now come to speak a word to the MANNER of praises, by which the exhortation is presented to us, *Let Israel hope*; he doth not say, *Israel hath hoped*; *Israel did hope*, or *Israel can hope*, but *let Israel hope in the Lord*. *Let* is a word very copious, and sometimes signifies this, and sometimes that, even according as the nature or reason of the thing under debate, or to be expressed, will with truth and advantage bear: *Let him hope.*

1. Sometimes *let* is equivalent to a command; *Let every soul be subject to the higher powers*, this is a command: *Let all things be done decently and in order*, this also is a command. So here, *Let Israel hope*, this also is a command; and so enjoins a duty upon Israel; for why, since they seek for mercy, should they not have it; now a command lays a very strong obligation upon a man, to do this or any other duty. He commandeth all men every where to repent, but Israel only to hope in mercy. Now take the exhortation, and convert it into a commandment, and it sheweth us,

(1.) In what good earnest God offers his mercy to his

his Israel; he commands them to hope in him, as he is and will be so to them.

(2.) It supposes an impediment in Israel, as to the faculty of receiving or hoping in God for mercy; we that would have God to be merciful, we that cry and pray to him to shew us mercy, have yet that weakness and impediment in our faith, which greatly hindereth us from a stedfast hoping in the Lord for mercy.

(3.) It suggesteth also, that Israel's sins, if he hopeth not in God, God would not that all should attempt to hope, because they have no faith; for he is for having of them first believe, knowing that it is in vain to think of hoping, until they have believed; but Israel has believed, and therefore God has commanded them to hope, and they sin if they obey him not in this, as in all other duties. He commands thee, I say, since thou hast believed in his Son, to hope, that is, to expect to see his face in the next world with joy and comfort; this is hoping, this is thy duty, this God commands thee.

2. As this word *let* is sometimes equivalent to a command, so it is expressed sometimes also to shew a grant, leave, or licence, to do a thing; such are these that follow, *Let us come boldly to the throne of grace; Let us draw near with a true heart; Let us hold fast the profession of our faith without wavering.* Here also this manner of expressing the thing may be taken in the same sense, to wit, to shew that Israel has a grant, a leave, a licence, to trust in the Lord. And, Oh! what a privilege is this, but who believes it? And yet as truly as God has granted to Jacob, to Israel, repentance unto life, and by that means has made him fly for refuge, to lay hold of Christ set before him as a justifier; so has he granted him leave and licence to trust in him for ever, and to hope for his favour in the next world.

And if you take the word in this sense, to wit, for a grant, leave, or licence, to hope in God; then,

(1.) This shews how liberal God is of himself, and things to Israel: Let Israel hope in me, trust to me, expect

expect good things at my hand; I give him leave and licence to do it: Let him live in a full expectation of being with me, and with my Son in glory, I give him leave to do so; he has licence from me to do so.

(2.) Understand the word thus, and it shews us with what boldness and confidence God would have us hope in him: They that have leave and licence to do a thing, may do it with confidence and boldness, without misgivings and reluctances of mind, this is our privilege; we may live in a full assurance of hope unto the end, we may hope perfectly to the end, we have leave, licence, and a grant to do it.

(3.) Understand the word thus, and it also shews you how muddy, how dark those of Israel are, and how little they are acquainted with the goodness of their God, who stand shrinking at his door like beggars, and dare not in a godly sort be bold with his mercy: Wherefore standest thou thus with thy if's and thy O-buts, O thou poor benighted Israelite? Wherefore puttest thou thy hand in thy bosom, as being afraid to touch the hem of the garment of the Lord? Thou hast a leave, a grant, a licence, to hope for good to come, thy Lord himself has given it to thee, saying, *Let Israel hope in the Lord.*

3. This word *let* is also sometimes used by way of rebuke and snub, *Let her alone*, for her soul is vexed; *Let her alone*, why trouble ye her? refrain from these men, and *let them alone*; and it may also so be taken here. But if so, then it implies, that God in this exhortation rebuketh those evil instruments, those fallen angels, with all others that attempt to hinder us in the exercise of this duty. As Boaz said to his servants, when Ruth was to glean in his field, *let her glean even among the sheaves, and reproach her not*: We have indeed those that continually endeavour to hinder us of living in the full assurance of hope, as to being with God and with Christ in glory: but here is a rebuke for such, *Let Israel hope in the Lord.* And it shews us,

(1.) That what suggestions come from Satan to make

make us that are Israelites to doubt, come not for that end, by virtue of any commission that he hath from God; God has rebuked him in the text, and you may see it also elsewhere. These temptations, therefore, are rather forged of malice, and of despite to our faith and hope, and so should be accounted by us.

(2.) This shews us also, that we should take heed of crediting of that which comes unto us to hinder our hope in the Lord; lest we take part with Satan, while God rebuketh him, and countenanceth that which fights against the grace of God in us.

(3.) It shews us also, that as faith, so hope, cannot be maintained but with great difficulty, and that we should endeavour to maintain it, and hope, through every difficulty.

4. This word *let* is sometimes used by way of request or intreaty: I pray thee *let* Tamar my sister come: *Let* it be granted to the Jews to do, &c. And if it be so to be taken here, or if in the best sense this interpretation of it may here be admitted, the consideration thereof is amazing; for then it is all one as if God by the mouth of his servant, the penman of this Psalm, did intreat us to hope in him: And why this may not be implied here, as well as expressed elsewhere, I know not. God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. Why should God beseech us to reconcile to him, but that we might hope in him? And if it be thus taken here, it shews,

(1.) The great condescension of God, in that he doth not only hold out to us the advantages of hoping in God, but desire that we should hope, that we might indeed be partakers of those advantages.

(2.) It teaches us also humility, and that always in the acts of faith and hope we should mix blushing, and shame, with our joy and rejoicing. Kiss the ground, sinner; put thy mouth in the dust if so there may be hope.

5. And lastly, This word is used sometimes by way of caution: *Let* him that thinketh he standeth, take heed lest he fall. *Let* us fear therefore lest a promise

mise being left us of entring into his rest, any of you should seem to come short of it: and if it should be so taken here, then,

(1.) This shews us the evil of despair, and that we at times are incident to it; our daily weakneses, our fresh guilt, our often decays, our aptness to forget the goodness of God, are direct tendencies unto this evil, of which we should be aware; for it robs God of his glory, and us of our comfort, and gratifies none but the devil and unbelief.

(2.) It sheweth us that despair is a fall, a falling down from our liberty; our liberty is to hope; it is our portion from God; for he hath said that himself will be the hope of his people. To do the contrary, is therefore a falling from God, a departing from God through an evil heart of unbelief. It is the greatest folly in the world for an Israelite to despair; *Why sayest thou, O Jacob, and speakest, O Israël, My way is hid from the Lord, and my judgement is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not? There is no searching of his understanding. He giveth power to the faint; and to them that have no might, he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon (that hope in) the Lord, shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.*

Now we come to those INFERENCES that do naturally flow from this exhortation, and they are in number four.

1. That hope, and the exercise of it, is as necessary in its place, as faith, and the exercise of it. All will grant that there is need of a daily exercise of faith, and we are bid to hope unto the end: because hope is the grace that relieveth the soul when dark and weary. Hope is the bottle to the faint and sinking spirit. Hope calls upon the soul, not to forget how far it is arrived in its progress towards heaven.

Hope will point and shew it the gate afar off; and therefore it is called the hope of salvation. Hope exerciseth itself upon God:

(1.) By those mistakes that the soul hath formerly been guilty of, with reference to the judgement that it hath made of God, and of his dealing with it. And this is an excellent virtue. *I said once*, says the church, *that my hope was perished from the Lord*, (but I was deceived), *this I recall to mind, therefore have I hope*: that is, why, if I give way to such distrustful thoughts, may I not be wrong again? There will I hope. This virtue is that which belongs to this grace only; for this and this only is it that can turn unbelief and doubts to advantage.

I said in my haste, said David, *I am cut off from before thine eyes; nevertheless I was mistaken; thou heardest the voice of my supplication when I cried unto thee*. And what use doth he make of this? Why, an exhortation to all good men to hope, and to take advantage to hope from the same mistakes. I think I can cast off from God, says the soul; so thou thoughtest afore, says memory, but thou wast mistaken then, and why not the like again? and therefore will I hope. When I had concluded that God would never come near me more, yet after that he came to me again, and as I was then, so I am now; therefore will I hope.

(2.) True hope, in the right exercise of it upon God, makes no stick at weakness or darkness, but rather worketh up the soul to some stay, by these. Abraham's hope wrought by his weakness. And so Paul, when I am weak, then I am strong; I will most gladly therefore rejoice in mine infirmities. But this cannot be done where there is no hope, nor but by hope: for it is hope, and the exercise of it, that can say, now I expect that God should bring good out of all this. And as for the dark, it is its element to act in that: *For hope which is seen is not hope*. But we must hope for that we see not. So David, *Why art thou cast down, O my soul? hope thou in God*. Christians have no reason to mistrust the goodness of God,

God, because of their weakness, &c. *I had fainted unless I had believed to see.* By believing there, he means hoping to see, as the exhortation drawn from thence doth import.

(3.) Hope will make use of our calling, to support the soul, and to help it, by that, to exercise itself in a way of expectation of good from God. Hence the apostle prays for the Ephesians, that they may be made to see what is the hope of their calling; that is, what good that is which by their calling they have ground to hope is laid up in heaven, and to be brought unto them at the appearance of Jesus Christ.

For thus the soul by this grace of hope will reason about this matter. God has called me; surely it is to a feast. God has called me to the fellowship of his Son; surely it is that I may be with him in the next world. God has given me the spirit of faith and prayer; surely it is that I might hope for what I believe is, and wait for what I pray for. God has given me some tastes already; surely it is to encourage me to hope that he purposeth to bring me into the rich fruition of the whole.

(4) Hope will exercise itself upon God by those breakings wherewith he breaketh his people for their sins. *The valley of Achor must be given for a door of hope.* The valley of Achor; what is that? Why, the place where Achan was stoned for his wickedness, and the place where all Israel was afflicted for the same. I say, hope can gather by this, that God has a love to the soul; For when God hateth a man he chastiseth him not for his trespasses. *If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.* Hence Moses tells Israel, that when the hand of God was upon them for their sins, they should consider in their heart, *that as a man chasteneth his son, so the Lord their God chastened them.* And why thus consider, but that a door might be opened for hope to exercise itself upon God, by this? This is that also that is intended in Paul to the Corinthians, *When we are judg-*
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ed we are chastened of the Lord, that we should ~~not~~ be condemned with the world. Is not here a door of hope? And why a door of hope, but that by it, God's people, when afflicted, should go out by it from despair by hope? But it is to be inferred,

2. That the exercise of hope upon God is very delightful to him: else he would not have commanded and granted us a liberty to hope, and have snubbed those that would hinder. *Behold, the eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine.*

That God is much delighted in the exercise of this grace, is evident, because of the preparation that he has made for this grace, wherewith to exercise itself. *For whatsoever things were writ aforetime, were writ for our learning, that we through patience and comfort of the scriptures might have hope.*

Mark the whole history of the Bible, with the relation of the wonderful works of God with his people from the beginning of the world, are written for this very purpose, that we by considering and comparing, by patience and comfort of them might have hope. The Bible is the scaffold or stage that God has builded, for hope to play his part upon in this world. It is therefore a thing very delightful to God, to see hope rightly given its colour before him; Hence he is said, *to laugh at the trial of the innocent.* Why at his trial? Because his trial puts him upon the exercise of hope: For then indeed there is work for hope, when trials are sharp upon us. But why is God so delighted in the exercise of this grace of hope?

(1.) Because hope is a head-grace and governing. There are several lusts in the soul that cannot be mastered, if hope be not in exercise; especially if the soul be in great and sore trials. There is peevishness and impatience, there is fear and despair, there is doubting and misconstruing of God's present hand, and all these become masters, if hope be not stirring; nor can any grace besides put a stop to their tumultuous raging in the soul. But now hope in God makes them

them all hush, takes away the occasion of their working, and lays the soul at the foot of God. Surely, saith the Psalmist, *I have behaved and quieted myself as a child that is weaned of his mother, my soul is even as a weaned child.* But how came he to bring his soul into so good a temper? Why, that is gathered by the exhortation following, *Let Israel hope in the Lord henceforth and for ever.* It was by hoping in the Lord that he quieted his soul, and all its unruly sinful passions.

(2.) As hope quasheth and quieteth sinful passions, so it putteth into order some graces that cannot be put into order without it: as patience, meekness, silence, and long-suffering, and the like. These are all in a day of trial out of place, order, and exercise, where hope forbeareth to work.

I never saw a distrustful man, a patient man, a quiet man, a silent man, and a meek man, under the hand of God, except he was dead in sin at the time. But we are not now talking of such. But now let a man hope in the Lord. And he presently concludes, this affliction is for my good, a sign God loves me, and that which will work out for me a far more and exceeding and eternal weight of glory, and so it puts the graces of the soul into order: Wherefore patience, by which a man is bid to possess or keep his soul under the cross, is called *the patience of hope*. So in another place, when he would have the church patient in tribulation, and continue instant in prayer, he bids them *rejoice in hope*, knowing that the other could not be done without it.

(3.) God takes much delight in the exercise of hope, because it contrueth all God's dispensations, at present, towards it, for the best: *When he hath tried me I shall come forth like gold.* This is the language of hope. God, saith the soul is doing of me good, making of me better, refining of my inward man. Take a professor that is without hope, and either he suffereth affliction of pride and ostentation, or else he picks a quarrel with God and throws up all. For he thinks that God is about to undo him; but

but hope construeth all to the best, and admits no such unruly passions to carry the man away.

(4.) Therefore hope makes the man, be the trials what they will, to keep still close to the way and path of God. *My foot, said hoping Job, hath held his steps, his way have I kept and not declined, neither have I gone back from the commandment of his lips.* And again, *Our heart is not turned back, neither have our steps declined from thy way: though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.* But how came they thus patiently to endure? Why, they by hope put patience and prayer into exercise. They knew that their God was as it were but asleep, and that in his time he would arise for their help; and when he did arise he would certainly deliver. Thus is this psalm applied by Paul.

3. There is also inferred from this exhortation, That the hope of those that are not Israelites is not esteemed of God. *Let Israel hope.* The words are exclusive, shutting out the rest. He doth not say, *Let Almack hope, let Babylon or the Babylonians hope;* but even in and by this exhortation shutteth out both the rest and their hope from his acceptance. This being concluded, it follows, that some may hope and not be the better for their hope. *The hypocrites hope shall perish: their hope shall be as the giving up of the ghost: For what is the hope of hypocrites?* Again, *The hope of the unjust man perisheth.* There is a hope perisheth, both it and he that hoped with it together. The reasons are,

(1.) Because it floweth not from faith and experience, but rather conceit and presumption. Hope, as I have told you, if it be right, cometh of faith, and is brought forth by experience; but the hope now under consideration is alone, and has no right original, and therefore not regarded. It is not the hope of God, but the hope of man; that is, it is not the hope of God's working, but the hope that standeth in natural abilities. *Thou wast away the things that grow out of the dust of the earth, and thou destroyest*

the hope of man. Whatsoever in religious matters is but of a carnal and earthly existence, must be washed away, when the overflowing scourge shall at the end pass over the world.

(2.) Because the Lord's mercy is not the object of it. The worldly man makes gold, or an arm of flesh his hope; that is, the object of it, and so he despiseth God. Or if he be a religious hypocrite, his hope terminates in his own doings: he trusteth, or hopeth, in himself, that he is righteous. All these things are abhorred of God, nor can he, with honour to his name, or in a compliance with his own eternal designs, give any countenance to such a hope as this.

(3.) This hope has no good effect on the heart and mind of him that hath it. It purifieth not the soul; it only holds fast a lie, and keeps a man in a circuit, at an infinite distance from waiting upon God.

(4.) This hope busieth all the powers of the soul about things that are of the world, or about those false objects on which it is pitched; even as the spider diligently worketh in her web (unto which also this hope is compared) in vain. This hope will bring that man that has it, and exercises it, to heaven, when Leviathan is pulled out of the sea with a hook; or when his jaw is bored through with a thorn: but as he that thinks to do this, hopeth in vain; so, even so will the hope of the other be as unsuccessful; *So are the paths of all that forget God, and the hypocrites hope shall perish; whose hand shall be cut off, and whose trust shall be as the spider's web. He shall lean upon his house, but it shall not stand; he shall hold it fast, but it shall not endure.* This is the hope that is not esteemed of God, nor the persons that have it, preferred by him a whit before their own dung.

4. There is also inferred from these words, That Israel himself is subject to swerve in his soul about the object of hope. For this text is to him as a command and grant, so an instruction by which he is to be informed, how and upon whom to set his hope. That Israel is apt to swerve as to the object of his hope, is

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evident, for that so much ado is made by the prophets to keep him upon his God; in that so many laws and statutes are made to direct him to set his hope in God; and also by his own confession. The fears also and the murmurings and the faintings that attend the godly in this life, do put the truth of this inference out of doubt. It is true, the apostle said, that he had the sentence of death in himself, that he might not trust, or hope in himself, but in God that raiseth the dead. But this was an high pitch; Israel is not always here: there are many things that hinder.

(1.) The imperfection of our graces. There is no grace perfected in the godly. Now it is incident to things defective, to be wanting in their course. Faith is not perfect; and hence the sensible Christian feels what follows: love is not perfect, and we see what follows; and so of hope and every other grace; their imperfection makes them stagger.

(2.) Israel is not yet beyond temptations. There is a deal to attend him with temptations, and he has a soul so disabled by sin, that at all times he cannot fix on God that made him, but is apt to be turned aside to lying vanities: the very thing that Jonah was ensnared with.

(3.) The promising helps that seem to be in other things, are great hinderances to a steady fixing, by hope, on God; there are good frames of heart, enlargements in duties, with other the like, that have through the darkness, and the legality of our spirits, been great hinderances to Israel. Not that their natural tendency is to turn us aside; but our corrupt reason getting the upper hand, and bearing the stroke in judgement, perverts our minds and consciences to the making of wrong conclusions upon them.

(4.) Besides, as the mind and conscience by reason is oft deluded to draw these wrong conclusions upon our good frames of heart, to the removing of our hope from the right object unto them; so by like reason, are we turned by unwholesome doctrines, and a carnal understanding of the word, to the very same thing: cisterns, broken cisterns that can hold no water, If
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rael, even God's people, are apt to make unto themselves to the forsaking of their God.

Thus have I gone through the first part of the text, which consists of an exhortation to hope in the Lord : And have shewed you.

1. The matter contained therein.
2. Something of the reason of the manner of the phrase.
3. And have drawn, as you see, some inferences from it.

I now come to the second part of the text, which is a REASON urged to inforce the exhortation. Let Israel hope in the Lord. Why? *For with the Lord there is mercy.* There is the reason, let him hope, for there is mercy; let him hope in the Lord, for with him there is mercy.

The reason is full and suitable. For what is the ground of despair, but a conceit that sin has shut the soul out of all interest in happiness? and what is the reason of that, but a persuasion that there is no help for him in God? Besides, could God do all but shew mercy, yet the belief of that ability would not be a reason sufficient to encourage the soul to hope in God : For the block sin, which cannot be removed but by mercy, still lies in the way. The reason therefore is full and suitable, having naturally an inforcement in it, to the exhortation.

And, first, to touch upon the reason in a way general, and then to come to it more particular.

Let Israel hope in the Lord, for with the Lord there is mercy ; mercy to be bestowed, mercy designed to be bestowed.

1. Mercy to be bestowed. This must be the meaning : What if a man has never so much gold or silver, or food or raiment ; yet if he has none to communicate, what is the distressed, or those in want, the better? What if there be mercy with God, yet if he has none to bestow, what force is there in the exhortation, or what shall Israel, if he hopeth, be the better? But God has mercy to bestow, to give. *He saith on this wise, I will give you the sure mercies of David*

Israel's Hope encouraged.

vid. And again, *The Lord give mercy to the house of Onesiphorus.* Now then, here lies the encouragement: The Lord has mercy to give; he has not given away all his mercy; his mercy is not clean gone for ever. He has mercy yet to give away, yet to bestow upon his Israel. *Let Israel hope in the Lord, for with the Lord there is mercy.*

2. As there is with God mercy to be bestowed, so there is mercy designed to be bestowed or given to Israel. Some men lay by what they mean to give away, and put that in a bag by itself, saying, this I design to give away, this I purpose to bestow upon the poor. Thus God, he designeth mercy for his people. Hence the mercy that God's Israel are said to be partakers of, is a mercy kept for them. (And thou, O God, hast prepared of thy goodness for the poor), and laid up for them. This is excellent and is true, *let Israel hope in the Lord, for there is with him mercy*, kept, prepared, and laid up for them. When God designs the bestowing of mercy, we may well hope to be partakers. The poor will go merrily to weddings and funerals, and hope for an alms all the way they go, when they come to understand that there is so much kept, prepared, and laid up for them by the bridegroom, &c. But he keepeth mercy for thousands.

3. As God has mercies to bestow, and as he has designed to bestow them; so those mercies are no fragments or the leavings of others: but mercies that are full and complete to do for thee, what thou wantest, wouldst have, or canst desire. As I may so say, God has his bags that were never yet untied, never yet broken up, but laid by him through a thousand generations, for those that he commands to hope in his mercy. As Samuel kept the shoulder for Saul, and as God brake up that decreed place for the sea, so hath he set apart, and will break up his mercy for his people: mercy and grace that he gave us before we had a being, is the mercy designed for Israel. Whole mercies allotted to us; however mercy sufficient.

But

But to be a little more distinct.

First, I find that the goodness of God to his people is diversely expressed in his word; sometimes by the word *grace*; sometimes by the word *love*; and sometimes by the word *mercy*; even as our badness against him is called *iniquity*, *transgression*, and *sin*.

When it is expressed by that word *grace*, then it is to shew, that what he doth is of his princely will, his royal bounty and sovereign pleasure. When it is expressed by that word *love*, then it is to shew us, that his affection was and is in what he doth, and that he doth what he doth for us, with complacency and delight. But when it is set forth to us under the notion of *mercy*, then it bespeaks us to be in a state both wretched and miserable, and that his bowels and compassions yearn over us in this our fearful plight.

Now, the Holy Ghost chuseth (as it should seem) in this place, to present us with that goodness that is in God's heart towards us, rather under the term of mercy, for that, as I said before, it so presenteth us with our misery, and his pity and compassion; and because it best pleaseth us when we apprehend God in Christ as one that has the love of compassion and pity for us. Hence we are often presented with God's goodness to us to cause us to hope, under the name of pity and compassion. In his pity he redeemed them, and like as a father pitieth his children; so the Lord pitieth them that fear him. The Lord is very pitiful and of great mercy, he also is gracious and full of compassion. Thou, O Lord, art a God full of compassion, and thy compassions fail not.

The words being thus briefly touched upon, I shall come to treat of two things.

First, more distinctly, I shall shew you what kind of mercy is with the Lord, as a reason to encourage Israel to hope.

Secondly, And then shall shew what is to be inferred from this reason, *let Israel hope in the Lord, for with the Lord there is mercy.*

I. For the first of these; 1. With him there is tender

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tender mercy, and therefore let Israel hope. Tender mercy is mercy in mercy, and that which Israel of old had in high estimation, cried much for, and chose that God would deal with their souls by that: *Withhold not thy tender mercy from me*, said David. *And according to the multitude of thy tender mercies blot out my transgressions.* And again, *let thy tender mercy come unto me, that I may live.* Now, of this sort of mercies God has a great many, a multitude to bestow upon his people. And they are thus mentioned by the word, to cause us to hope in him. And is not this alluring, is not this enticing to the Israel of God to hope, when the object of their hope is a God very pitiful, and of tender mercy? Yea, a God whose tender mercies are great, and many. There are two things that this word *tender mercy* importeth.

(1.) The first is, that sin will put a believer, if he giveth way thereto, into a very miserable condition.

(2.) That God would have them hope, that though sin may have brought any of them into this condition, the Lord will restore them with much pity and compassion. *Let Israel hope in the Lord*, for with the Lord there is mercy, tender mercy.

For the *first* of these, That sin will put a believer, if he gives way thereto, into a very miserable condition, and that upon a double account;

1. For that it will bring him into fears of damnation.

2. In that it will make his soul to be much pained under those fears.

We will wave the first, and come to the second of these.

The pains that guilt will make, when it wounds the conscience, none knows but those to whom sin is applied by the Spirit of God, in the law. Yet all may read of it in the experience of the godly; where this pain is compared to a wound in the flesh, to fire in the bones, to the putting of bones out of joint, and the breaking of them asunder.

He that knows what wounds and broken bones are, knows them to be painful things: And he that knows what misery sin will bring the soul into with its guilt, will

will conclude the one comes no whit short of the other. But now he that hath these wounds, and also these broken bones, the very thoughts of a man that can cure, and of a bone-setter, will make him afraid, yea, quake for fear; especially if he knows that though he has skill, he has a hard heart, and fingers that are like iron. He that handleth a wound, had need have fingers like feathers or down; to be sure the patient wisheth they were. Tenderness is a thing of great worth to such; and such men are much inquired after by such; yea, their tenderness is an invitation to such to seek after them. And the thing is true in spirituals. Wherefore David cried, as I said before, *Have mercy upon me, O Lord! according to the multitude of thy tender mercies, blot out my transgressions.* O handle me tenderly, Lord handle me tenderly, cried David. O cure me, I beseech thee, and do it with thy tender mercy.

Now, answerable to this, the Lord is set forth to Israel, as one with whom is mercy, consequently tender mercy: *Let Israel hope in the Lord, for with the Lord there is tender mercy.*

God therefore would have the wounded and bruised, and those whose pains may be compared to the pains and pangs of broken bones, to hope that he will restore them with much pity and compassion, or as you have it before, in pity and tender mercy. See how he promiseth to do it by the prophet: *A bruised reed shall he not break; and the smoking flax shall he not quench.* See how tender he is in the action: *When he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.* Every circumstance is full of tenderness and compassion. See also how angry he maketh himself with those of his servants that handle the wounded or diseased without this tenderness; and how he caught them out of their hand, with a purpose to deal more gently with them himself: *The diseased (saith he) have ye not strengthened, neither have ye healed that which was sick; neither*

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ther have ye bound up that which was broken; neither have ye brought again that which was driven away; neither have ye sought that which was lost; but with force and with cruelty have ye ruled them; therefore, ye shepherds, hear the word of the Lord: I will feed my flock, and I will cause them to lie down, saith the Lord. I will seek that which was lost, and bring again that which was driven away, and will bind up that which is broken, and will strengthen that which was sick. Here is encouragement to hope, even according to the reason urged: let Israel hope in the Lord; for with the Lord there is mercy, tender mercy.

2. As with him is mercy tender, so there is with him mercy that is great, (for with him is great mercy:) *The Lord is long-suffering, and of great mercy.* When tenderness accompanies want of skill, the defect is great; but when tenderness and great skill meet together, such a surgeon is a brave accomplished man. Besides, some are more plagued with the sense of the greatness of their sins than others are; the devil having placed or fixed the great sting there: These are driven by the greatness of sin into despairing thoughts, hotter than fire: these have the greatness of their sin betwixt God and them, like a great mountain; yea, they are like a cloud that darkeneth the sun and air. This man stands under Caius's gibbet, and has the halter of Judas, to his own thinking fastened about his neck.

And now, cries he, GREAT mercy or NO mercy? for little mercy will do me no good: such a poor creature thus expostulateth the case with God, *Will thou shew wonders to the dead? Shall the dead arise and praise thee?* Lord, I have destroyed myself, can I live? My sins are more than the sands, can I live? Lord, every one of them are sins of the first rate, and of the biggest size, of the blackest line, can I live; I never read that expression but once in all the whole Bible: *For thy name's sake, O Lord, pardon mine iniquity, for it is great:* Not that there was but one man in Israel that had committed great iniquities, but because men that have so done, have

ther inclined to despair, than to an argument so against the wind. If he had said, Pardon, for they are little, his reason had carried reason in it; but when he saith, Pardon, for they are great, he seems to stand like a man alone. This is the common language, if our transgressions be upon us, and we pine away in them, How shall we then live? Or thus, our bones are dried, our hope is lost, and we are cut off for our parts. Wherefore, to such as these, good wishes, tender fingers and compassion, without GREAT mercy, can do nothing. But behold, O thou man of Israel, thou talkest of great sins; answerable to this, the scripture speaks of great mercy; and thy great sins are but the sins of a man, but these great mercies are the mercies of a God; yea, and thou art exhorted, even because there is mercy with him, therefore to trust thy soul with him, *let Israel trust in the Lord; for with the Lord there is mercy, great mercy.*

This therefore is a truth of singular consolation, that mercy is with the Lord, that tender mercy is with him, that great mercy is with him, both tender and great: What would man have more? But,

3 As great mercy is with the Lord to encourage us to hope, so this mercy that is great, is rich: *God is rich in mercy.* There is riches of goodness and riches of grace with him. Things may be great in quantity, and of little value; but the mercy of God is not so: We use to prize small things when great worth is in them; even a diamond as little as a pea, is preferred before a pebble, though as big as a camel. Why, here is rich mercy, sinner! here is mercy that is rich and full of virtue! a drop of it will cure a kingdom. Ah! but how much is there of it, says the sinner? Oh, abundance, abundance! for so saith the text: *Let us fall now into the hands of the Lord, for his (rich) mercies are great.* Some things are so rich, and of such virtue, that if they do but touch a man, if they do but come nigh a man, if a man doth but look upon them, they have a present operation upon him; but the very mentioning of mercy, yea a very thought of it, has sometimes had that virtue in it, as to cure a sin-sick soul. Here is virtuous mercy!

Indeed mercy, the best of mercies, are little worth to a self-righteous man, or a sinner fast asleep; we must not therefore make our esteems of mercy according to the judgement of the secure and heedless man, but according to the verdict of the word; nay, though the awakened sinner, he that roareth for mercy all day long, by the reason of the disquietness of his heart, is the likeliest among sinful flesh, or as likely as another, to set a suitable estimate upon mercy; yet his verdict is not always to pass in this matter. None can know the RICHES of mercy to the full, but he that perfectly knoweth the evil of sin, the justice of God, all the errors of man, the torments of hell, and the sorrows that the Lord Jesus underwent, when mercy made him a reconciler of sinners to God: But this can be known by none but the God whose mercy it is: This is the pearl of great price.

The richness of mercy is seen in several things.

- (1) It can save from sin, from great sin, from all sin.
- (2.) It can save a soul from the devil, from all devils.
- (3.) It can save a soul from hell, from all hells.
- (4.) It can hold us up in the midst of all weaknesses.
- (5.) It can deliver from eternal judgement.

Yea, what is it that we have or shall need that this virtuous mercy cannot do for us: *let Israel hope in the Lord: for with the Lord is RICH mercy*, mercy full of virtue, and that can do great things.

4. As the mercies that are with the Lord, are tender, great, and rich, so there is a multitude of them, and they are called *manifold*: there is a multitude of these rich and virtuous mercies. By multitude, I understand mercies of every sort or kind; mercies for this and mercies for the other malady; mercies for every sickness, a salve for every sore. Some things that are rich and very full of virtue, have yet their excellency extending itself but to one, or two, or three things for help; and this is their leanness in the midst of their excellencies: But it is not thus with the mercy of God.—Some things that are rich and virtuous, are yet so only but at certain seasons; for there are times in which they can do no

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thing: But it is not so with this tender, great, and rich mercy of God. There are some things, though rich, that are sparingly made use of: But it is not so with the mercy of God. There is a multitude of them; so if one will not another will: There is a multitude of them: so one or other of them is always in their season: There is a multitude of them; and therefore it must not be supposed, that God is niggardly as to the communicating of them.

As they are called a *multitude*, so they are called *mercies manifold*. There is no single flower in Gods Gospel-garden, they are all double and treble; there is a wheel within a wheel, a blessing within a blessing, in all the mercies of God. Manifold, a man cannot receive one, but he receives many, many folded up, one within another. For instance,

(1.) If a man receiveth Christ, who is called God's tender mercy; why, he shall find in him all the promises, pardons, justifications, righteousnesses, and redemptions, that are requisite to make him stand clear before the justice of the law, in the sight of God, from sin.

(2.) If a man receive the Spirit, he shall have as folded up in that (for this is the first unfolding itself) many, very many mercies: He shall have the graces, the teachings, the sanctifications, the comforts, and the supports of the Spirit; when he saith in one place, He will give the Spirit; he calleth that in another place, the good things of God.

(3.) If a man receive the mercy of the resurrection of the body (and God's people shall assuredly receive that in its time), what a bundle of mercies will be received, as wrapt up in that? He will receive perfection, immortality, heaven, and glory; and what is folded up in these things, who can tell?

I name but these three, (for many more might be added), to shew you the plenteousness, as well as the virtuousness of the tender, great, and rich mercy of God.

A multitude: There is converting mercy, there is preserving mercy, there is glorifying mercy: and how many mercies are folded up in every one of these mercies, none but God can tell.

A multitude: There are mercies for the faithful followers of Christ, for those of his that backslide from him, and also for those that suffer for him; and what mercies will by these be found folded up in their mercies, they will better know when they come to heaven.

A multitude of preventing mercies, in afflictions, in disappointments, in cross providences, there are with God: and what mercies are folded up in these afflicting mercies, in these disappointing mercies, and in these merciful cross providences, must rest in the bosom of him to be revealed, who only is wonderful in counsel, and excellent in working.

A multitude of common mercies; of every day's mercies, of every night's mercies, of mercies in relations, of mercies in food and raiment, and of mercies in the want of these things there is; and who can number them? David said, *He daily was loaded with God's benefits*: And I believe, if, as we are bound, we should at all times return God thanks for all particular mercies, particularly, it would be a burden intolerable, and would kill us out of hand.

And all this is written, that Israel might hope in the Lord: *let Israel hope in the Lord; for with the Lord there is mercy.*

5. As the mercies that are with the Lord are tender, great, rich, a multitude, and manifold; so they are mercies that diminish not in the using, but that rather increase in the exercising of them: Hence it is said, grace aboundeth, and hath abounded unto many; and that God is able to make all grace abound towards us: The grace of forgiveness I mean, wherein he hath abounded towards us. Now, to abound, is to flow, to multiply, to increase, to greaten, to be more and more; and of this nature is the mercy that is with the Lord; mercy that will abound and increase in the using. Hence he is said to pardon abundantly, to pardon and multiply to pardon: and again, to exercise loving-kindness; to exercise it, that is, to draw it out to the length; to make the best advantage and improvement of every grain and quantity.

ty of it. *The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.*

Mercy to a man under guilt, and fear of hell-fire, seems as a little shrunk up, or shrivelled thing; there appears no quantity in it. There is mercy, said Cain, but there is not enough; and he died under that conceit. Nor is it as to judgement and thought many times much better with the Israel of God. But behold when God sets mercy to work, it is like the cloud that at first was but like a man's hand, it increaseth until it hath covered the face of heaven. Many have found it thus, yea they have found it thus in their distress.

Paul has this expression; *The grace of our Lord was exceeding abundant*; that is, increased towards me exceedingly.

And this is the cause of that change of thoughts that is wrought at last in the hearts of the tempted; at first they doubt, at last they hope; at first they despair, at last they rejoice; at first they quake, while they imagine how great their sins are, and how little the grace of God is; but at last they see such a greatness, such a largeness, such an abundance of increase, in this multiplying mercy of God, that with gladness of heart, for their first thoughts, they call themselves fools, and venture their souls, the next world, and their interest in it, upon this mercy of God.

I tell you, Sirs, you must not trust your own apprehensions nor judgements with the mercy of God; you do not know how he can cause it to abound; that which seems to be short and shrunk up to you, he can draw out, and cause to abound exceedingly. There is a breadth, and length, and depth, and height therein, when God will please to open it; that for the infiniteness can swallow up not only all thy sins, but all thy thoughts and imaginations, and that can also drown thee at last: *Now unto him that is able (as to mercy) to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ*
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Jefus throughout all ages, world without end. Amen.

This therefore is a wonderful thing, and shall be wondered at to all eternity; that that river of mercy, that at first did seem to be but anle deep, should so rise, and rise, and rise that at last it became waters to swim in, a river that could not be passed over.

Now all this is written, that Israel might hope: *Let Israel hope in the Lord; for with the Lord there is mercy.*

6. As there are with God mercies, tender, great, rich, a multitude, and mercy that abounds; so to encourage us to trust in him, there is mercy to compass us round about: *Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about.* This is therefore the lot of the Israel of God, that they shall (they trusting in their God) be compassed with mercy round about. This is mercy to do for us in this world, that we may arrive safely in that world which is to come. Another text saith, *For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield.*

As with a shield: This compassing of them therefore is, to the end they may be defended and guarded from them that seek their hurt: When Elisha was in danger, by reason of the army of the Syrians, behold the mountains were full of horses and chariots of fire, round about him, to deliver him.

Round about on every side; or as David hath it, *Thou shalt increase my greatness, and comfort me on every side. I will camp about mine house, saith God, because of the army, because of him that passeth by, and him that returneth.*

This therefore is the reason why, notwithstanding all our weakneses, and also the rage of Satan, we are kept and preserved in a wicked world; we are compassed round about: Hence, when God asked Satan concerning holy Job, he answered, *Thou hast made a hedge about him, and about his house, and about all that he hath on every side: I cannot come at him; thou compassedst him, and keepest me out.*

By this then is that scripture opened, *Thou art my*
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hiding-place, thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance: And indeed it would be comely, if we, instead of doubting and despairing, did sing in the ways of the Lord; have we not cause thus to do, when the Lord is round about us with sword and shield, watching for us against the enemy, that he may deliver us from their hand?

This also is the reason why nothing can come at us, but that it may do us good. If the mercy of God is round about us, about us on every side; then no evil thing can by any means come at us, but it must come through this mercy, and so must be seasoned with it, and must have its deadly poison, by it, taken away. Hence Paul understanding this, saith, *And we know that all things work together for good to them that love God.* But how can that be, did they not come to us through the very sides of mercy? and how could they come to us so, since Satan pryeth to wound us deadly in every, or in some private place, if mercy did not compass us round about, round about as with a shield?

He went round about Job, to see by what hog-hole he might get at him, that he might smite him under the fifth rib: But behold, he found he was hedged out round about; wherefore he could not come at him but through the sides of mercy; and therefore what he did to him must be for good. Even thus also shall it be in conclusion with all the wrath of our enemies; when they have done what they can, by the mercy of God, we shall be made to stand: *Why boastest thou thyself in mischief, (said David), O mighty man! the goodness of God endureth continually:* And that will sanctify to me whatever thou doest against me. This therefore is another singular encouragement to Israel to hope in the Lord; for that there is with him mercy to compass us round about.

Here is, I say, room for hope, and for the exercise thereof; when we feel ourselves after the worst manner assaulted.

Wherefore should I fear, (said David), in the day of

of evil, when the iniquity of my heels compasseth me about? Wherefore! Why now there is all the reason in the world to fear the day of evil is come upon thee, and the iniquity of thy heels doth compass thee about. The hand of God is upon thee, and thy sins, which are the cause, stand round about thee, to give in evidence against thee; and therefore thou must fear. No, saith David, that is not a sufficient reason; he that trusteth in the Lord, Mercy shall compass him about.

Here is ground also to pray in faith, as David, saying, *Keep me as the apple of thine eye, hide me under the shadow of thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about.*

7. As all this tender, great, rich, much abounding mercy, compasseth us about; so that we may hope in the God of our mercy, it is said this mercy is to follow us: *Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.* It shall follow me, go with me, and be near me, in all the way that I go. There are these six things to be gathered out of this text, for the further support of our hope.

(1.) It shall follow us to guide us in the way. I will guide thee with mine eye, says God, that is, in the way that thou shalt go. The way of man to the next world, is like the way from Egypt to Canaan, a way not to be found out but by the pillar of a cloud by day, and a flame of fire by night; that is, with the word and spirit. Thou shalt guide me with thy counsel, and afterward receive me to glory. Thou shalt guide me from the first step to the last that I shall take in this my pilgrimage: Goodness and mercy shall follow me.

(2.) As God in mercy will guide, so by the same he will uphold our goings in his paths. We are weak wherefore though the path we go in were never so plain, yet we are apt to stumble and fall. *But when I said my foot slippeth, thy mercy, O Lord, held me up.* Wherefore we should always turn our hope into prayer.

prayer, and say, *Lord, hold up my goings in thy paths that my footsteps slip not: Be not moved; let mercy follow me.*

(3.) As the God of our mercy has mercy to guide us, and uphold us; so by the same will he instruct us when we are at a loss, at a stand. *I led Israel about, says God, I instructed him, and kept him as the apple of mine eye. I say we are often at a loss; David said, after all his brave sayings, in the 119th Psalm I have gone astray like a lost sheep: seek thy servant.* Indeed a Christian is not so often out of the way, as he is at a stand therein, and knows not what to do. But here also is his mercy as to that. *Thine ears shall hear a word behind thee, saying, This is the way, walk in it, when ye turn to the right hand, and when ye turn to the left: Mercy follows for this.*

(4.) Mercy shall follow to carry thee when thou art faint: We have many fainting and sinking fits as we go. He shall gather the lambs with his arm, and carry them in his bosom, or upon eagles wings. He made Israel to ride on the high places of the earth, and made him to suck honey out of the rock.

(5.) Mercy shall follow us, to take us up when we are fallen, and to heal us of those wounds that we have caught by our falls. *The Lord upholdeth all that fall, and raiseth up all those that are bowed down.* And again: *The Lord openeth the eyes of the blind; the Lord raiseth up them that are bowed down; the Lord loveth the righteous.* Or, as we have it in another place, *The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand.* Here is mercy for a hoping Israelite; and yet this is not all.

(6.) Mercy shall follow us to pardon our sins as they are committed. For though by the act of justification, we are for ever secured from a state of condemnation; yet as we are children, we need forgiveness daily, and have need to pray, *Our Father forgive us our trespasses.* Now, that we may have daily forgiveness for our daily sins and trespasses, mercy and

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goodness must follow us; or, as Moses has it. *And he said, if now I have found grace in thy sight, O Lord! let my Lord I pray thee go amongst us, (for it is a stiff-necked people), and pardon our iniquity and our sin, and take us for thine inheritance. Join to this that prayer of his, which you find in Numbers: Now I beseech thee let the power of my Lord be great according as thou hast spoken, saying, The Lord is long suffering and of great mercy, forgiving iniquity, and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon I beseech thee the iniquities of this people according to the greatness of thy mercy, and as thou hast forgiven this people from Egypt, even until now, or hitherto.*

How many times think you did Israel stand in need of pardon, from Egypt, until they came to Canaan? Even so many times wilt thou need pardon from the day of thy conversion to the day of death; to the which God will follow Israel, that he may dwell in the house of the Lord for ever.

8 As all this tender, great, rich, abounding, compassing mercy, shall follow Israel to do him good; so shall it do him every good turn, in delivering him from every judgement that by sin he hath laid himself obnoxious to, with rejoicing. *For mercy rejoiceth against judgements:* That is, (applying it to the mercy of God towards his), it rejoiceth in delivering us from the judgements, that we have deserved; yea, it delivereth us from all our woes with rejoicing. In the margin it is, *glorieth*; It glorieth in doing this great thing for us. I have thought, considering how often I have procured judgements and destructions to myself, that God would be weary of pardoning, or else that he would pardon with grudging. But the word saith, *He fainteth not nor is weary; I will rejoice over them to do them good, with my whole heart, and with my whole soul.* This doing of us good with rejoicing, this saving of us from deserved judgements with rejoicing, this getting the victory over our destructions for us, with rejoicing; Oh! it is a marvel-

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lous thing: *O sing unto the Lord a new song, for he hath done marvellous things: his right hand, his holy arm hath gotten him the victory; the victory for us; as Paul said, We are more than conquerors through him; and this he did with triumph and rejoicing. The heart is seen oft-times, more in the manner than in the act that is acted; more in the manner of doing than in doing of the thing. The wickedness of the heart of Moab was more seen in the manner of action than in the words that he spake against Israel. For since thou spakest against him thou skippedst for joy. So Edom rejoiced at the calamity of his brother; he looked on it and rejoiced: and in his rejoicing appeared the badness of his heart, and the great spite that he had against his brother Jacob.*

Now, my brethren, I beseech you consider, that God hath not only shewed you mercy, but hath done it with rejoicing: Mercy doth not only follow you, but it follows you with rejoicing: Yea, it doth not only prevent your ruin, by your repeated transgressions procured, but it doth it with rejoicing. Here is the very heart of mercy seen, in that it rejoiceth against judgement.

Like unto this is that in Zephaniah: *The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy, he will rest in his love he will joy over thee with singing.*

There are many things that shew with what an heart mercy is of God extended, as is afore described to Israel for his salvation; But this, that it acteth with rejoicing, that it saveth with rejoicing, and gets the victory over judgement with rejoicing! is a wonderful one, and one that should be taken notice of by Israel, for his encouragement to hope: *Let Israel hope in the Lord*, for with him there is mercy, tender, great, rich, multiplying mercy, mercy that compasseth us about, that goeth with us all the way, and mercy that rejoiceth to overcome every judgement that seeketh our destruction, as we go toward our Father's house and kingdom.

It is said in the word, God delighteth in mercy.

Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

Here then is a reason of the rejoicing of mercy against judgement: Why, mercy is God's delight; or, as another hath it, Mercy pleaseth thee. What a man delights in, that he will set on foot, and that he will seek to manage, that he will promote, and that he will glory in the success and prosperity of. Why, the text saith, God delighteth in mercy; nor do I believe (how odious soever the comparison may seem to be) that ever man delighted more in sin, than God hath delighted in shewing mercy. Has man given himself for sin? God has given his Son for us, that he might shew us mercy. Has man lain all wait for opportunities for sin? God has waited to be gracious, and that he might have mercy upon us. Has man, that he might enjoy his sin, brought himself to a morsel of bread? Why Christ, Lord of all, that he might make room for mercy, made himself the poorest man. Has man, when he has found his sin, pursued it with all his heart? Why God, when he sets a shewing mercy, shews it with rejoicing, for he delighteth in mercy.

Here also you may see the reason why all God's paths are mercy and truth to his. I have observed that what a man loveth he will accustom himself unto, whether it be fishing, hunting, or the like. These are his ways, his course, the paths wherein he spends his life, and therefore he is seldom found out of one or another of them. Now, saith David, *all the paths of the Lord are mercy*, &c.; he is never out of them. For where-ever he is, still he is coming towards his Israel in one or other of these paths, stepping step of mercy.

Hence again it is that you find, that at the end of every judgement there is mercy; and that God in the midst of this remembers that. Yea, judgement is in mercy; and were it not for that, judgement should never overtake his people. Wherefore let

rael hope in the Lord, seeing with him is all this mercy.

9. Besides all this, the mercy that is with God, and that is an encouragement to Israel to hope in him, is everlasting: *The mercy of the Lord is from everlasting to everlasting upon them that fear him.* From everlasting to everlasting; that is more, more than I said. Well,

(1.) Then from everlasting, that is, from before the world began; so then, things that are, and are to be hereafter, are to be managed according to those measures that God in mercy took for his people then. Hence it is said, that he has blessed us according as he chose us in Christ, before the world began; that is, according to those measures and grants that were by mercy allotted to us then. According to that other saying, according to his mercy he saved us, that is, according as mercy had allotted for us before the world began; according to his own purpose and grace, which was given us in Christ before the world began. This is mercy from everlasting and is the ground and bottom of all dispensations that have been, are, or are to come to his people. And now though it would be too great a step aside, to treat of all those mercies that of necessity will be found to stand upon that which is called mercy from everlasting; yet it will be to our purpose, and agreeable to our method, to conclude, that mercy to everlasting stands upon that; even as vocation, justification, preservation, and glorification, standeth upon our being chosen in Christ before the foundation of the world. Here then is the mercy that is with God and that should encourage Israel to hope. The mercy that has concerned itself with them, is mercy from everlasting. Nor may it be thought that a few quarrels of some brain-sick fellows will put God upon taking new measures for his people; what foundation has been laid for his before he laid the foundation of the world, shall stand; for that it was laid in Christ by virtue of mercy: that is, from everlasting. The old laws, which are the Magna Charta, the sole basis of

of the government of a kingdom, may not be cast away for the pet that is taken by every little gentleman against them. We have indeed some professors that take a great pet against that foundation of salvation, that the mercy that is from everlasting has laid; but since the kingdom, government, and glory of Christ is wrapped up in it, and since the calling, justification, perseverance, and glorification of his elect, which are called his body and fulness, is wrapt up therein; it may not be laid aside nor despised, nor quarrelled against by any, without danger of damnation.

Here then is the mercy with which Israel is concerned, and which is with God as an encouragement to them that should hope, to hope in him. It is mercy from everlasting; it is mercy of an ancient date; it is mercy in the root of the thing. For it is from this mercy, this mercy from everlasting, that all, and all those sorts of mercies, of which we have discoursed before, do flow. It is from this, that Christ the Saviour flows; this is it, from which that tender mercy, that great mercy, that rich mercy, and that mercy that aboundeth towards us, doth flow; and so of all the rest. Kind brings forth its kind, know the tree by his fruit, and God by his mercy in Christ; yea, and know what God was doing before he made the world, by what he has been doing ever since.

And what has God been doing for and to his church from the beginning of the world, but extending to, and exercising loving kindness and mercy for them? therefore he laid a foundation for this in mercy from everlasting.

(2.) But mercy from everlasting, is but the beginning, (and we have discoursed of those mercies that we have found in the bowels of this already), wherefore a word of that which is to everlasting also. From everlasting to everlasting. Nothing can go beyond to everlasting; wherefore this, to everlasting, will see an end of all. The devil will tempt us, sin will assault us, men will persecute; but can they do it to everlasting? If not, then there is mercy to come to

God's

God's people at last; even when all evils have done to us what they can. After the prophet had spoken of the inconceivable blessedness that God hath prepared for them that wait for him, he drops to present wrath, and the sin of God's people in this life. This done, he mounts up again to the first, and saith, *in those is continuance*; that is, the things laid up for us are everlasting, and therefore we shall be saved. How many things since the beginning have assaulted the world to destroy it, as wars, famines, pestilences, earthquakes, &c. and yet to this day it abideth. But what is the reason of that? Why God liveth, upon whose word, and by whose decree it abideth. *He hath established the earth, and it abideth, it standeth fast, and cannot be moved.* Why, my brethren, mercy liveth, mercy is everlasting, *His mercy endureth for ever.* And therefore the church of God liveth, and when all her enemies have done their all, this is the song that the church shall sing over them: *They are brought down and are fallen, but we are risen, and stand upright.* Everlasting mercy, with everlasting arms, are underneath.

And as this shews the cause of the life of the church, notwithstanding her ghostly and bodily enemies, so it sheweth the cause of her deliverance from her repeated sins. As God said of Leviathan, *I will not conceal his parts*, &c. so it is very unbecoming of God's people to conceal their sins and miscarriages, for it diminisheth this mercy of God. Let therefore sin be acknowledged, confessed, and not be hid nor dissimuled, it is to the glory of mercy that we confess to God and one another what we are, still remembering this, but mercy is everlasting.

As this shews the reason of our life, and the continuance of that, notwithstanding our repeated sins; so it shews the cause of the receiving of our graces, from so many decays and sickness. For this mercy will live, last, and out-last, all things that are corruptible and hurtful unto Israel. Wherefore *let Israel hope in the Lord*, for this reason, *For with the Lord there is mercy.*

I. Tender

1. Tender mercy for us.
2. Great mercy for us.
3. Rich mercy.
4. Manifold mercy.
5. Abounding mercy towards us.
6. Compassing mercy wherewith we are surrounded.
7. Mercy to follow us where-ever we go.
8. Mercy that rejoiceth against judgement.
9. And, Mercy that is from everlasting to everlasting:

All these mercies are with God, to allure, to encourage, and uphold Israel in hope.

II. I come now to the second thing, which is to shew what is to be inferred from this reason. And,

1. This to be sure, is to be inferred, That Israel, as the child of God, is a pitiful thing of himself; one that is full of weaknesses, infirmities, and defects, should we speak nothing of his transgressions. He that is to be attended with so many mercies, absolutely necessary mercies, (for there is not in these mercies, *one* that can be spared), must needs be in himself a poor indigent creature: Should you see a child attended with so many engines to make him go, as the child of God is attended with mercies to make him stand, you would say, What an infirm, decrepid, helpless thing is this? Alas! I have here counted up mercies in number nine: If I had counted up nine hundred and ninety-nine all had been the same, for the child of God would not have *one* to spare. The text saith, *The earth is full of the mercy of the Lord*, and all little enough to preserve his Israel. Indeed those that I have presented the reader with, are the chief heads of mercies; or the head-mercies from which many others flow: But however, were they but single mercies, they shew with great evidence our deficiency; but being double, they shew it much more.

Should it be said, there is such a lord has a son, a poor decrepid thing; he is forced to wear things to strengthen his ancles, things to strengthen his knees, things to strengthen his loins, things to keep up his bowels,

bowels, things to strengthen his shoulders, his neck, his hands, fingers; yea, he cannot speak but by the help of an engine, nor chew his food but by the help of an engine, What would you say? What would you think? Would you not say such a one is not worth the keeping, and that his father cannot look for any thing from him, but that he should live upon high charge and expence, as long as he liveth? besides all the trouble such an one is like to be of to others. Why, this is the case: Israel is such an one, nay a worse: He cannot live without tender mercy, without great mercy, without rich mercy, without manifold mercy, and unless mercy abounds toward him: He cannot stand if mercy doth not compass him round about, nor go unless mercy follows him. Yea, if mercy that rejoiceth against judgement doth not continually flutter over him, the very moth will eat him up, and the canker will consume him. Wherefore it is necessary to the making of Israel live and flourish, that everlasting mercy should be over his head, and everlasting mercy under his feet, with all the afore-mentioned mercies, and more in the bowels of it.

But I say, doth not this sufficiently shew, had we but eyes to see it, what a sad and deplorable creature the child of God of himself is? Oh! this is not believed, nor considered as it should. Vain man would be wise: sinful man would be holy; and poor, lame, infirm, helpless man, would be strong, and fain persuade others that he hath a sufficiency of himself. But I say, if it be so, What need all this mercy? If thou canst go lustily, what mean thy crutches? No, no, Israel, God's Israel, when awake, stands astonished at his being surrounded with mercies, and cries out, *I am not worthy of the least, (I am less than the least) of all thy mercies, and thy truth, which thou hast shewed to thy servant.*

2. This also sheweth how sorely the enemies of Israel are bent to seek his destruction. The devil is, by way of eminency, called *the enemy of God's people: The devil your adversary.* And this, that there are so many mercies employed about us, and all to bring

us to the place which God has appointed for us, doth demonstrate it. Should you see a man that was not to go from door to door, but he must be clad in a coat of mail, must have an helmet of brass upon his head, and for his life-guard not so few as a thousand men to wait upon him; would you not say, Surely this man has store of enemies at hand, surely this man goes continually in danger of his life? Why, this is the case, enemies lie in wait for poor Israel in every hole; he can neither eat, drink, wake, sleep, work, sit still, talk, be silent; worship his God in public or in private, but he is in danger of being stabbed, or being destroyed. Hence, as was said before, he is compassed about with mercy as with a shield. And again it is said concerning these, *God's truth (his mercy) shall be thy shield and buckler*. And again, *He is a buckler to all them that trust in him*: Yea, David being a man sensible of his own weakness, and of the rage and power of his enemies, cries out to his God to take hold of shield and buckler, and to stand up for his help. But what need these things be asserted, promised, or prayed for? If Israel had no enemies, or none but such, he could, as we say, make his party good with all. Alas, their cries, their tears, sighs, watchings, and outcries, at sundry times, make this, beyond all shew of doubt, a truth.

If Solomon used to have about his bed no less than threescore of the valiantest of Israel, holding swords, and being expert in war, every one with his sword upon his thigh, because of fear in the night (and yet these fears were only concerning men): what guard and safeguard doth God's poor people need, who are continually, both night and day, roared upon by the unmerciful fallen angels of hell!

I will add, if it be but duely considered, all this guard and safeguard by mercy notwithstanding how hardly this people do escape being destroyed for ever, yea, how will heart-broken, and loins-broken many of them with much difficulty get to the gates of heaven! It will be easily concluded, that her enemies are swifter than eagles, stronger than lions; and that they often overtake her between the straits.

To say nothing of the many thousands that dare not so much as once think of true religion, because of the power of the enemy which they behold, (when alas they see nobody but the very scarecrows which the devil hath set up, for I count the persecutor of God's people, but the devil's scare crow, the old one himself lies quat : Yet) I say, how are they frightened ! How are they amazed ! What a many of the enemies of religion have these folks seen to-day ! Yea, and they will as soon venture to run the hazard of hell-fire, as to be engaged by **THESE** enemies in **THIS** way. Why, God's people are fain to go through them all, and yet no more able than the other to do it of themselves. They therefore are girded, compassed, and defended by this mercy, which is the true cause indeed of their godly perseverance.

3. A third thing that I infer from these words is, What a loving God has Israel ! Truly God is good to Israel. Let the redeemed of the Lord say so. A loving God, that should take this care of him, and bestow so many mercies upon him. Mercies of all sorts, for all cases, for all manner of relief and help against all manner of perils. What is man that God should so unweariedly attend upon him, and visit him every moment ? Is he a second God ? Is he God's fellow ? Is he of the highest order of the angels ? or what is he ? Oh ! he is a flea, a worm, a dead dog, sinful dust and ashes ; he comes up like a flower and is cut down, and what a thing is it that God should so much as open his eyes upon such a one ! But then, what a thing is it that God should magnify him, and that he should set his heart upon him ! Yea, that he should take him into acquaintance with him, give his angels to be all ministring spirits for him ! Yea, engage his mercy for him, his tender, great, manifold, and everlasting mercy for him, to compass him round withal, as with a shield, that nothing might work his ruin for ever and ever !

It may well be said, *God is love.* Man may well say so : *O give thanks unto the Lord, for he is good, for his mercy endureth for ever.* Let the redeemed of

the Lord say so, whom he hath redeemed from the hand of the enemy.

If it be love for a fellow-creature to give a bit of bread, a coat, a cup of cold water, what shall we call this? when God, the great God, the forner of all things, shall not only give alms, an alms to an enemy, but shall rise up, take shield and buckler, and be a guard, a protection, a deliverer from all evil, until we come into his heavenly kingdom.

This love is such as is not found on earth, nor to be paralleled among the creatures. None hopes thus but one that is good. Nor does any believe as they should, that God doth love as these things declare he does. Our heart staggereth at the greatness of the thing, and who is it that has any reason left in him, and knows any thing of what a wretched thing sin hath made him, that can without starting so much as hear of all this mercy? But,

4. Another thing that I infer from these words, is this, What ground is here to Israel to hope in the Lord? The Lord is not that broken reed of Egypt, on which if a man lean, it will go into his hand and pierce it. God's word is stedfast for ever, even the word by which we are here exhorted to hope. Nor shall we have cause to doubt of the cause of the exhortation to such a soul-quieting duty; for mercy is with the Lord: *Let Israel rejoice in him that made him; let the children of Zion be joyful in their king.* For with the Lord there is mercy, wherewith to beautify the meek with salvation. What sayest thou, child of God? Has sin wounded, bruised thy soul, and broken thy bones? Why, with the Lord there is tender mercy. Art thou a sinner of the first rate, of the biggest size? Why, with the Lord there is great mercy for thee. Have thy sins corrupted thy wounds and made them putrify and stink? Why, with the Lord there is rich, that is, virtuous mercy for thee. Are thy sins of diverse sorts? Why, here is a multitude of manifold mercies for thee. Dost thou see thyself surrounded with enemies? Why, with the Lord there is mercy to compass thee about withal. Is the way

way dangerous in which thou art to go? Surely goodness and mercy shall follow thee, all the days of thy life. Doth iniquity prevail against thee? The mercy of this Lord aboundeth towards thee. Doth judgements for thy miscarriages overtake thee? There is with thy Lord mercy that rejoiceth to deliver thee from those judgements. What shall I say? There is mercy from everlasting to everlasting upon thee. What wouldst thou have? There is mercy underneath, mercy above, and mercy for thee on every side; therefore *let Israel hope in the Lord*. I will add, it is the greatest unkindness thou canst return to the Lord, to doubt this mercy notwithstanding. Why, what wilt thou make of God? is there no truth (nor trust to be put) in him, notwithstanding all that he hath said? Oh the depravedness of mans nature! Because he speaketh the truth, therefore we believe him not. The odiousness of unbelief is manifest by this, yea, also the unreasonableness thereof. God is true, his word is true; and to help us to hope in him, how many times has he fulfilled it to others, and that before our eyes? Hope then; it is good that a man should hope: Hope then; it pleases God that thou shouldst hope: Hope then to the end, for the grace that is to be brought unto thee will surely come, with Christ thy Saviour.

Men that have given up themselves to their sins, hope to enjoy some benefit by them, though the curse of God, and his wrath, is revealed from heaven against them for it; and yet thou that hast given thyself to God by Christ, art afraid to hope in his mercy. For shame, hope, and do not thus dishonour thy God, wound thine own soul, and set so bad an example to others. I know thou hast thy objections in a readiness to cast in my way, and were they made against doctrine, reason would that some notice should be taken of them; but since they are made against duty, duty urged from, and grounded upon a word which is stedfast for ever, thou deservest to be blamed, and to be told, that of all sins that ever thou didst commit, thou now art managing the vilest, while
thou

thou art giving way to, and fortifying of unbelief and mistrust, against this exhortation to hope, and against the reason for encouragement to the duty.

BUT I shall pass from this to the third thing found in the text, and that is the *Amplification* of the reason.

I told you that there were in the text these three things: 1. An exhortation to the children of God to hope in the Lord: *Let Israel hope in the Lord.* 2. A reason to inforce that exhortation, *For with the Lord there is mercy.* 3. An amplification of that reason; *And with him is plenteous redemption.* I have gone through the two first, and shall now come to this last.

In these last words, which I call the amplification of the reason, we have two things.

1. A more particular account of the nature of the mercy propounded for an encouragement to Israel to hope.

2. An account of the sufficiency of it.

I. The nature of the mercy propounded, is expressed by that word *redemption*: The sufficiency of it is expressed by that word *plenteous*: *Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.*

Redemption may be diversely taken, as shall be further shewed anon; but for as much as the term here is made mention of indefinitely, without nominating of this or that part of redemption particularly. I shall speak to it in the general, with respect at least to the main heads thereof.

To redeem, is to fetch back, by sufficient and suitable means, those at present in an enthralled, captivated, or an imprisoned condition; and there are two sorts of this redemption.

1. Redemption by purchase.

2. Redemption by power.

1. Redemption by purchase, is from the cause of captivities.

Redemption by power, is from the effects.

If we speak of redemption by purchase, then three things present themselves to our consideration; 1. The person redeeming; 2. The nature of the price paid

to

to redeem withal ; 3. The thing or state from which this redeemer, with this price redeemeth.

The subject of this redemption (or person redeemed) is Israel, of him we have spoken before.

For the person redeeming, it is Jesus of Nazareth ; Jesus that was born at Bethlehem, at the time, and as the scriptures relate.

Now, with reference to his person, we have two things to inquire after : 1. What this person was ; 2. How he addressed himself to this work.

This Jesus was and is the natural and eternal Son of God Almighty, without beginning or end, from everlasting ; the Creator and Upholder of the world.

How he addressed himself to the work of redeeming, take as follows.

(1.) He became true man : for he was conceived through the power of the Holy Ghost, in the womb of a maid, and in the fulness of time, brought forth of her, true, real, natural man ; I say, though not in the worst, yet in the best sense.

Being thus brought forth without spot or blemish,

(2.) He began to address himself to the work.

First by works preparatory, and then by the act itself.

The works preparatory were as follow.

(1.) He prepares himself a priestly robe, which was his own obediential righteousness ; for without these holy garments, he might not adventure to come into the presence of God to offer his gift.

(2.) Before he offered his gift for the people, he was to be himself sanctified to his office : and that, 1. By blood ; 2. By prayers and tears.

(1.) By blood ; for before Aaron was to offer his sacrifice for the people, he must himself be sprinkled with blood : And because Jesus could not be sprinkled with the blood of beasts, therefore was he sprinkled with that of his own : Not as Aaron was, upon the tip of his ear, and upon the tip of his toe ; but from top to toe, from head to foot ; his sweat was blood. So that from his agony in the garden, to the place where he was to lay down the price of our redemption, he went as consecrated in his own blood.

2. He

(2.) He offered also his sacrifice of strong crying and tears, as his drink-offering to God, as a sacrifice preparatory, not propitiatory in pursuit of his office; not to purge his person.

This is the person redeeming, and this was his preparation to the work.

Now the redemption is often ascribed particularly to his blood; yet in general, the act of his redeeming of us, must either more remotely, or more nearly be reckoned from his whole suffering for us in the flesh; which suffering I take to begin at his agony, and was finished when he was raised again from the dead. By his flesh I understand his whole man, as distinguished from his divine nature; and so that word doth comprehend his soul as well as his body, as by the 53d of Isaiah appears. His soul after that manner which was proper to it; and his body after that manner which was proper to it.

His sufferings began in his soul, some time before his body was touched, by virtue of which was his bloody sweat in his body: The sorrows of his soul began at the apprehension of what was coming from God, for our sakes upon him; but the bloody sweat of his body, was from that union it had with such a soul.

His sufferings were from the hand of God, not of man; not by constraint, but of his own will: and they differ from ours in these six things.

(1.) His sufferings were by the rigour of the law; ours according to the tenor of the gospel.

(2.) His sufferings were from God's hand immediately; ours by and through a Mediator.

(3.) God delighted himself in every stroke he gave him; he doth not willingly grieve nor afflict his people.

(4.) He suffered as a common or publick person; we for our own private offences.

(5.) He suffered to make amends to justice, for the breach of an holy law; we to receive some small correction, and to be taught to amend our lives.

(6.) He was delivered from the nature of suffering by the merit of his person and sufferings; we from ours, by the mercy of God through Christ.

Redemption

Redemption then, by a price, was this; the blood of Christ, which he willingly suffered to be spilt on the cross, before the face of God. The cause of this price was our sins; by which we were justly delivered up to the curse, the devil, death, and hell; and should everlastingly have so continued, but that this price of redemption was for us paid. Hence it is said, *Christ died for us. Christ died for our sins. Christ gave himself for our sins. We have redemption through his blood, the forgiveness of sins. And that we are bought with this price.*

Now, in all this Christ respected the holiness of the law, and the worth of our souls; giving full satisfaction to the one, for the love that he bare to the other: And this has redeemed his people from sin and the curse, the cause of our captivity.

2. But besides this, there is redemption by power, and that respecteth that or those things unto which we become not legally indebted by our transgression. There was that unto which we became legally indebted, and that was the justice and holiness of the law. Now from this, because God had said it (for his word made it so) there could be no deliverance, but by a reverend and due respect to its command and demand, and an answer to every whit of what it could require; for not one tittle, not one jot or tittle of the law could fail.

Jesus Christ therefore, with respect to the law, that he might redeem us, paid a full and a sufficient price of redemption; but as for these things that hold us captive, not for any injury we had done to them, but of power, tyranny, or the like; from them he redeemed us by power. Hence, when he had made satisfaction or amends for us to the law, he is said to lead captivity captive, to spoil principalities and powers, and to make a shew of them openly. But to take captive, and to spoil, must be understood of what he did, not to the law, but to those others of our enemies from which we were to be redeemed, not by price but by power. And this second part of redemption is to be considered under a twofold head.

1st, That these were overcome personally, in and by himself, for us.

2^{dly}, That they shall be overcome also, in and by his church, through the power of his Spirit.

For the first, These were overcome personally, in and by himself for us; to wit, at his resurrection from the dead. For as by his death he made amends for our breach of the law, so by his resurrection he spoiled those other enemies, to wit, death, the devil, and the grave, &c. unto which we were subjected, not for any offence we had committed against them, but for our sin against the law; and men when they have answered to the justice of the law, are by law and power delivered from the prison. Christ therefore, by power, by his glorious power, did overcome the devil, hell, sin, and death, then when he arose and revived from his grave, and so got the victory over them, in and by himself, for us. For he engaging as a common or public person for us, did on our behalf what he did, both in his death and resurrection. So then, as he died for us, he rose for us; and as by his death he redeemed us from some, so by his resurrection from other, of our enemies. Only it must be considered, that this redemption, as to the fulness of it as yet, resides in his own person only, and is set out to his church as she has need thereof, and that orderly too. First, that part thereof which respecteth our redemption from the law; and then that part of it which respecteth our redemption from those other things. And although we are made partakers of redemption from the curse of the law in this life, so far forth as to justified therefrom; and also as to the receiving of an earnest while here, of being wholly possessed of the glory of the next world hereafter; yet we neither are, nor shall be redeemed from all those things, which yet our head has, as head, got a complete and eternal victory over, until just before he shall deliver up the kingdom to the Father, that God may be all in all; *For the last enemy that shall be destroyed is death.* Death, as it has hold upon us, (for death as it had hold on our head, was destroyed, when he rose from the

the dead, but death as we are subject to it), shall not be destroyed, until we all and every one of us shall attain to the resurrection from the dead; a pledge of which we have by our spiritual resurrection, from a state of nature to a state of grace; a promise of which we have in the word of the truth of the gospel; and an assurance of it we have by the resurrection of Christ from the dead. Wherefore let us hope.

Now, as to redemption from the law, and from those other things from which we are, and are to be redeemed with power; do but consider the different language which the Holy Ghost useth, with reference to our redemption from each.

When it speaketh of our redemption from the just curse of the law, which we have sufficiently deserved, it is said to be done, not by destroying, but by fulfilling the law. *Think not, says Christ, that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil: For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled: For it became him, as our Redeemer, to fulfil all, and all manner of righteousness, by doing and suffering what justly should have been done or born of us.*

But now when our redemption from those other things is made mention of, the dialect is changed; for when we read, to the end we might be delivered from them, Christ was to destroy and abolish them; that through death he might destroy him that had the power of death, which is the devil, and (so) deliver. And again; *O death, I will be thy plague! O grave I will be thy destruction!* And again, that the body of sin might be destroyed; *And I have the keys of hell and of death:* Having thereby sufficiently declared, that the power of it is destroyed as to Israel, who are the people concerned in this redemption.

Now, as was hinted before, the redemption is already obtained, and that completely, by the person of Christ for us, as it is written. He has obtained eternal redemption for us; yet these enemies, sin, death, the devil, hell, and the grave, are not so under the

feet of his as he will put them, and as they shall be in conclusion under the feet of Christ : I say they are not ; wherefore, as the text also concludeth, this redemption is with the Lord, and under our feet they shall be by the power of God towards us. And for this let Israel hope.

The sum then is, God's people have with the Lord redemption, and redemption in reversion ; redemption, and redemption to come ; all which is in the hand of the Lord for us, and of all we shall be possessed in his time : This is that called plenteous redemption : *For with him is plenteous redemption.*

A little therefore to touch upon the redemption that we have in reversion, or of the redemption yet to come.

(1.) First, There is yet much sin and many imperfections that cleave to our persons and to our performances, from which, tho' we be not yet in the most full sense delivered, yet this redemption is with our Lord, and we shall have it in his time ; and in the mean time it is said, *It shall not have dominion over us: Sin shall not have dominion over you, for you are not under the law, but under grace.* We are by what Christ has done, taken from under the law, the curse ; and must by what Christ will do, be delivered from the very being of sin. He gave himself for us, that he might redeem us from all iniquity, that he might present us to himself a glorious church, not having spot or wrinkle, or any such thing, but that we should be without blemish. That we are already without the being of sin, none but fools and madmen will assert ; and that we shall never be delivered from it, none but such men will affirm neither. It remains then, that there is a redemption for Israel in reversion, and that from the being of sin : And of this it is that the text also discourseth, and for which let the godly hope.

(2.) We are not yet quite free from Satan's assaulting of us, though our head by himself, and that for us, has got a complete conquest over him, but the time is coming, and himself knows that it is but a little while to it, in which he shall for ever be bruised under our feet. Be wise unto that which is good

and

and simple concerning evil, and the God of peace shall bruise, tread down Satan under your feet shortly. Some may think that this text will have a fulfilling in the ruin and downfal of Antichrist; and so it may; but yet it will never be wholly fulfilled, as long as Satan shall have any thing to do with one of the children of God. There is therefore a redemption in reversion for the children of God from Satan, which they are to hope for, because this redemption is with the Lord their head, and that to manage and bring about for them: For he shall bruise him under their feet in his time.

(3.) There is yet belonging to the church of God, a redemption from what remains of antichrist, although as yet he is stronger than we, which I also call a redemption in reversion, for that it is yet to come, nor shall it be accomplished till the time appointed; In this redemption, not only saints, but truths will have a share; yea, and many also of the men that belong not to the kingdom of Christ and of God.

This redemption God's people are also to hope for, for it is with their Lord, and he has promised it to them, as the scripture doth plentifully declare.

(4) There is yet a redemption to come, which is called the redemption of our body: Of this redemption we have both the earnest and the seal, to wit, the spirit of God. And because the time to it is long, therefore we are to wait for it; and because it will be, that upon which all our blessedness will be let out to us, and we also let into it, therefore we should be comforted, at all the signs of the near approach thereof: then, saith Christ, look up and lift up your heads. The bodies of saints are called the purchased possession: possession, because the whole of all that shall be saved shall be for a temple or house for God to dwell in, in the heavens. A purchased possession, because the body, as well as the soul, is bought with the price of blood. But what then doth he mean by the redemption of this purchased possession? I answer, he meaneth the raising it up from the dead; I will ransom them from the power of the grave, I will

will redeem them from death. And then shall be brought to pass that saying that is written, *Death is swallowed up in victory*, that saying, that is this, and that in Isaiah, for they speak both the self-same thing.

And this was signified by Moses, where he speaks of the year of jubilee, and of the redemption of the house that was sold in Israel, how of that year it should return to the owner. Our bodies of right are God's, but sin still dwells in them; we have also sold and forfeited them to death and the grave, and so they will abide; but at the judgement-day, that blessed jubilee, God will take our body, which originally is his, and will deliver it from the bondage of corruption, unto which by our souls, through sin, it has been subjected; he will take it, I say, because it is his, both by creation and redemption, and will bring it to that perfect freedom, that is only to be found in immortality and eternal life; and for this should Israel hope.

From what hath been said to this first thing, it appears, that the mercy that is with God for his people (as it is in general what has been described before, so it) is redeeming mercy, or mercy that has with it the virtue of redemption; Of the advantageousness of this mercy, we will further discourse by and by; but now we will look into the second thing, that from this amplification of the reason, was propounded to be spoken to; to wit,

II. An account of the sufficiency of this redemption: *Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.*

The sufficiency or plenteousness of it may be spoken to, as it respecteth the many difficulties and dangers that by sin we have brought ourselves into; or as it respecteth the superabundant worth that is found therein, let the dangers attending us be what they will, though we should not be acquainted with the half or the hundredth part thereof.

To speak to it as it respecteth those particular difficulties and dangers, that by sin we have brought ourselves unto: and that,

1. By

1. By shewing the suitableness of it.
2. By shewing the sufficiency of the suitableness thereof.

The suitableness of it lieth in the fit application thereof, to all the parts of thralldom and bondage.

(1.) Have we sinned? Christ had our sins laid upon his back; yea, of God was made, that is, reputed sin for us.

(2) Were we under the curse of the law, by reason of sin? Christ was made under the law, and bare the curse thereof to redeem.

(3.) Had sin set us at an infinite distance from God? Christ has become, by the price of his redeeming blood, a reconciler of man to God again.

(4.) Were we by sin subject to death? Christ died the death to set us free therefrom.

(5.) Had our sins betrayed us into, and under Satan's slavery? Christ has spoiled and destroyed this work, and made us free citizens of heaven.

Thus was our Redeemer made, as to those things, a suitable recoverer, taking all and missing nothing, that stood in the way of our happiness; according to that a little below the text; *And he shall redeem Israel from all his iniquities*, that is, from them, together with their evil fruits.

Now as to the sufficiency that was in this suitability, that is declared by his resurrection, by his ascension, by his exaltation to the right hand of God, that is also declared by God's putting all things under his feet, and by giving of him to be head over all things for his redeemed's sake. It is also further declared in that God now threateneth none but those that refuse to take Jesus for their Saviour, and for that he is resolved to make his foes his footstool: What are more natural consequences flowing from any thing, than that by these things is the sufficiency of the suitableness of redemption by Christ proved;

For all these things followed Christ, for, or because he humbled himself to the death of the cross, that he might become a redeemer; therefore God raised him up, took him to his throne, and gave him glory,

glory, that your faith and hope might be in God by him.

But alas! what need we stand to prove the sun is light, the fire hot, the water wet? What was done by him was done by God, for he was true God; and what comparison can there be betwixt God and the creature, betwixt the worth of God's acts, and the merit of the sin of poor man! And can death or sin, or the grave, hold us, when God saith, *Give up?* Yea, where is that, or he, that shall call into question the superabounding sufficiency that is in the merit of Christ, when God continueth to discharge day by day, yea, hourly, and every moment, sinners from their sin, and death, and hell, for the sake of the redemption that is obtained for us by Christ?

God be thanked here is plenty; but no want of any thing: Enough and to spare. It will be with the merit of Christ, even at the end of the world, as it was with the five loaves and two fishes, after the five thousand men, besides women and children, had sufficiently eaten thereof. There was, to the view all at last, more than shewed itself at first. At first there was but five loaves and two fishes, which a lad carried. At last there were twelve baskets full, the weight of which, I suppose, not the strongest man could bear away. Nay, I am persuaded, that at the end of the world, when the damned shall see what sufficiency there is left of merit in Christ, besides what was bestowed upon them that were saved by him, they will run mad for anguish of heart to think what fools they were, not to come to him, and trust in him that they might be saved as their fellow-sinners did. But this is revealed, that Israel, that the godly may hope and expect. Let Israel therefore hope in the Lord, for with him is plenteous redemption.

Now as this last clause, as I termed it, is the amplification of the reason going before; so itself yieldeth amplifying reasons as a conclusion of the whole. For,

1. Add redemption unto mercy, and then things

still are heightened, and made greater. And it must, because the text adds it, and because both the nature of God, the holiness of his law, and the present state of the sinner that is to be saved, requireth that it should be so. God is justice as well as mercy; the law is holy and just; that man that is to be saved, is not only a sinner, but polluted. Now then, that mercy and mercy and justice may meet and kiss in the salvation of the sinner, there must be a redemption; that the sinner may be saved, and the law retain its sanction and authority, there must be a redemption; that the sinner may be purged as well as pardoned, there must be a redemption. And, I say, as there must, so there is: *For with the Lord there is mercy, and with him is plenteous redemption.* Mercy is the original, the cause, and the manager of our redemption. Redemption is the manifestation, and the completing of that mercy. If there had been no mercy, there had been no redemption: Mercy had been defective as to us, or must have offered violence to the law and justice of God, and have saved us contrary to that word, *In the day thou eatest thou shalt die, and Cursed is every one that continueth not in all things written in the book of the law to do them.* But now, redemption coming in by mercy, the sin is done away, and the sinner saved, in a way of righteousness.

2. By law as well as grace; that is, in a way of justice as well as in a way of mercy. Hence it saith, we are justified freely by grace, *through the redemption that is in Jesus Christ.* Through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, and so to shew the world the equity of his proceeding with sinners in the saving of their souls. As if God should say to all those who stumble at the salvation of sinners by grace, Behold I act according to law and justice: For of grace I save them through a redemption, and therefore am faithful and just to my law, as well as free and liberal of my mercy. Wherefore thus I declare I am righteous, faithful and just in passing over or remitting of sin. Nay, the matter so
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standeth now betwixt me and the sinful world, that I could not be just if I did not justify him that hath faith in the blood of Jesus, since by that blood my justice is appeased for all that this or that sinner has done against my law.

This is a way that God, nor any child of his, need be ashamed of before any that shall call in question the legality and justness of this procedure. For why may not God be merciful, and why may not God be just? And since he can be both merciful and just in the salvation of sinners, why may he not also save them from death and hell? Christ is God's salvation, and to shew that, he is not ashamed of him; he hath presented him and the way of redemption by him, before the face of all people. Nor is the Son, who is become, with respect to the act of redemption, the author of eternal salvation, ashamed of this his doings. *I gave my back to the smiter, saith he, and my cheeks to them that plucked off the hair; I hid not my face from shame and smiting.* This he speaks, to shew what were some of his sufferings when he engaged in the work of our redemption, and how heartily he did bear and go through them. For, says he, the Lord God will help me, that is, justify me in it, therefore I shall not be confounded, therefore have I set my face like a flint, for I know that I shall not be ashamed. And if God, and his Son Jesus Christ, are neither of them ashamed to own this way of salvation; why should the sinners concerned thereabout, be afraid thereupon to venture their soul?

I know, saith he, I shall not be ashamed, I shall not, that is when all things come to light, and every thing shall appear above board; when the heart and soul of this undertaking of mine shall be proclaimed upon the house-tops, I know I shall not be ashamed.

It was also upon this account that Paul said, he was not ashamed of the gospel. For he knew that it was a declaration of the highest act of wisdom that ever God did spread before the face of the sons of men. And of what wisdom is the gospel a declaration? but of that of forgiveness of sins by grace, through the redemption that is by the blood of Jesus Christ:

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In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence.

And as Paul speaketh here as a minister, so he speaketh after the same manner also as he is a believer, saying, *I am not ashamed*: (of this gospel), *for I know whom I have believed*, (or trusted with my soul), *and I am persuaded that he is able to keep that which I have committed unto him against that day.* Wherefore seeing that mercy is not presented to us alone, or singly, but as accompanying, and concerning with redemption; it is manifest enough that mercy standeth not above, and consequently that it saveth none but in, by, and through a Redeemer. *He that believeth not in Christ, shall be damned.* But what needs that, if mercy could save the soul without the redemption that is by him? If any says, Christ is the mercy of God to us: True, if you count him a Redeemer, a worker out of a redemption for us by his death and blood upon the cross. But otherwise he is none, I mean, if you make him a lawgiver and a Saviour only, as he has set an example to us to get to heaven by doing commandments, or by treading in his steps. Yea, though you say his commandment is, *That we believe in him*: for take the work of redemption by his blood, from the curse, out of his hand, and then what concerning him is left for me to believe, but, as we said before, that he is a lawgiver, and as such, at best but a pattern to us to get to heaven, as here? And who so counteth him as such, is so far off from counting of Christ the mercy of God to us, that they make him a contradictor of mercy, both in the fountain and all the streams of it. For to propound life eternal to us, through the observation of laws, is to set before us that which contradicteth grace and mercy, let the work be what it will; nor will it help at all to say, that they that do the law of Christ, or that take him for their law and example, shall be sure of mercy to pass by their shortness of attaining to the perfection of what is set before them. For all this might have
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been done, and not one drop of blood spilt for the redemption of man. Besides, this makes Christ's death, as a Redeemer, as an act unadvisedly undertaken; for what need he have died, if his doctrine and example had been sufficient, through that which they call mercy, to have brought the soul to glory? *If righteousness comes by the law, then Christ is dead in vain.* I will add, put man's righteousness, God's mercy, and Christ's redemption, all together, and they will not save a man; though the last two alone will sufficiently do it: but this third is a piece when put to that, does, instead of mending, make the rent worse. Besides, since man's righteousness cannot be joined in justification with God's mercy and Christ's redemption, but through a disbelief of the sufficiency of them, should it be admitted as a cause, though but the least cause thereof, what would follow, but to make that cursed sin of unbelief a good inventor, and a necessary worker in the manner of the justification of a sinner? For, I say, unbelief is the cause of this hodge-podge in any; and the effects of it are shewed in the 9th chapter of the epistle of Paul to the Romans, at the latter end thereof.

And there are three things that follow upon that opinion that denieth the absolute necessity of the shedding of the blood of Christ for the redemption of man, that mercy might be let out to him.

(1.) It followeth from thence, that there is no such attribute as absolute justice in God; justice to stand to his word, and to vindicate every tittle of his law: For let but this be granted, and the death of Christ must be brought in, or by justice the floodgate of mercy still be shut against sinful man; or that God must have mercy upon man, with the breach of his word.

(2.) It also followeth from the premisses, That Christ's death was of pleasure only, and not of necessity also; contrary to the scripture, that makes his death the effect of both; of pleasure, to shew how willing God the Father was that Christ should die for man; of necessity, to shew that men could not be saved without it; of pleasure, to shew how justice did deal
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with him for our sin; of necessity, to shew that mercy could not be communicated to us without it.

(3.) There also followeth therefrom, that by the blood of Christ we have not redemption from law and justice, as to the condemning part of both, but that rather this title is given to it for honour and glory, to dignify it; as the name of God is also given to him: for they that affirm the one, are bold to affirm the other. For as by them is concluded, that there is no necessity why the blood of Christ should be counted the absolutely necessary price of our redemption from the curse of the law and severity of justice; so by them it is concluded, that it is not necessary to hold that Christ the Redeemer is naturally, and co-eternally God, as the Father. But *let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.*

3. Must there be redemption by blood added to mercy, if the soul be saved? This shews us what an horrible thing the sin of man is. Sin, as to the nature of it, is little known in the world. Oh! it sticks so fast to us, as not to be severed from us by all the mercy of God, do but exclude redemption by the blood of Christ. I will say it over again. All the mercy of God cannot save a sinner, without respect to redemption from the curse of the law, by the death and blood of Christ. *Without shedding of blood is no remission.* No remission, no pardon, or passing by of the least transgression, without it. Tears! Christ's tears will not do it: Prayers! Christ's prayers will not do it: An holy life! the holy life that Christ lived, will not do it, as severed from his death and blood. the word *redemption*, therefore, must be well understood, and close stuck to, and must not be allowed, as properly spoken, when we talk of deliverance from sin, the law, and God's curse, unless it be applied particularly to the death and blood of Christ. We have redemption through his blood. Christ has redeemed us from the curse of the law, being made a curse for us; as it is written, *Cursed is every one that hangeth on a tree.* He has redeemed us to God by his

his blood. *For thou wast slain, and hast redeemed us to God by thy blood.* This is the redemption that is joined with mercy, yea, that is the fruit thereof; and it is that without which sin cannot be removed out of the sight of God. Moses, that was a better preacher of the law, and the sufficiency of the righteousness thereof, than any now can pretend to be, yet he full well declared by all his bloody sacrifices, that the blood and death of Jesus Christ is of absolute necessity for the redemption of the soul. Besides, he tells us that the man that should flee to the city of refuge, from the avenger of blood, should not be at liberty from the law, unless he kept himself close in that city until the death of the high-priest. Mark the word, *Ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the high-priest.* Wherefore, Christian man, know thou thy sin in the nature of it and persuade thyself, that the removing of it from before the face of God, is by no less means than the death and blood of Christ.

But it is a poor shift that the enemies of the truth are put to, when to defend their errors, they are forced to diminish sin, and to enlarge the borders of their fig-leaf-garments, and to deny or cast away, as much as in them lies, one of the attributes, the justice of God. Indeed they will say they abhor to do thus, and all erroneous persons will put the best face they can upon their bad matters; but the natural consequences of things amount to it; nor can they, when men stick close to their sides, avoid the charge.

4. Then here you see the reason of that free course that mercy hath among the sons of men, and why it doth, as has been shewed before, what it doth, Why justice is content; Blood hath answered the demands of justice. The law hath nothing to object against his salvation, that believeth in Jesus Christ. Blood has set the door open for us with boldness to go to God for mercy, and for God to come with his abundant grace to us. *We have boldness, brethren, to enter into the holiest by the blood of Jesus, by a new and living way,*

which

which he has consecrated for us through the veil, that is to say, his flesh. This is the way that Moses desired to find, when God so largely spake to him of his mercy. *Thou hast said*, says Moses to God, *I know thee by name, and thou hast found grace in my sight. Now therefore, I pray thee, if I have found grace in thy sight, shew me thy way that I may know thee, &c.* What if it should be applied thus? Thou now talkest of mercy, but in thy words to us from the Mount, thou spakest fire and justice; and since thou hast delivered us so holy a law, and art resolved that the least tittle thereof shall by no means fall to the ground; by what means is it that mercy should come unto us? Well, saith God, I will shew thee my way, I will put thee in a clift of the rock, which was a figure of Christ: For Christ says, *I am the way*. This done, he proclaimed his name, and shewed him how he could be gracious, and gave him the sign of his being merciful, a promise that his presence should go with him. The breaking then of the body of Jesus was, (the rent of the veil), that out of which came blood, that the way to God might be living; and not death, or sword, or flame, to the poor children of men.

Out hence therefore, bubbleth continually the tender mercy, the great mercy, the rich mercy, the abundant mercy, the multiplying mercy, and every other mercy of God to us for our present and everlasting good.

Not that God was sparing of his mercy, and would not part with it unless paid for it; for this way of redemption by blood was his contrivance, the fruit of his wisdom. So then, God was big with mercy for a sinful world; but to be continually extending of mercy, since sin and justice, because of the sanction of the law, lay in the way as a turning flaming sword, there did lie the work; so it was concluded, that mercy might, in a way of justice, be let out to sinners; Christ, the Son of God, should die for the sin of man. By which means the outcries of the law and justice against us for our sins did cease, and mercy flowed from heaven like the waters of Noah, until it became a sea.

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By redemption by blood therefore, is this great mystery:—That a just God can save that man that has broken that law, that God has said he will inflict the penealty for the breach thereof upon, and do his justice no wrong, expounded; not by a relaxation of the punishment, as the doltish wisdom of this world imagines; but by an inflicting of the exactest justice upon that nature that has offended. If the question be asked, How a just God can save that man from death, that by sin has put himself under the sentence of it? any fool can answer, By a pardon. And if it be asked, But what will become of the threatening wherewith he threatened the offender? He that knows no mysteries can say, Why, man must repent of his sin, and God of his threatening. But if it be asked, How God can execute his threatening to the utmost, and yet deliver the sinner by his mercy from it; the sinner that has deserved it, and yet be just to his law, faithful to his law, and one that will stand by every tittle of his law? this, to expound, is too high for a fool; therefore these men are for despising of mysteries, and for counting of mysteries in the gospel, follies.

But this key of heaven is no where but in the word of the Spirit; it is not seen in the law, nor in the reason or righteousness of the world. To punish *the just for the unjust*, and to make him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, seems unreasonable; so crosts to the wisdom of man are the wards of this lock. Wherefore usually, when they come at this doctrine, they belch out their frumps, their taunts, their scoffs and their scorns against it; and in opposition thereto, comment, exalt, cry up, and set on high, Socinianism, Mahometanism, man's ragged righteousness, or any thing. But we will pass these things.

5. The knowledge of redemption, and the faith of redemption, is the only means of settling, composing, and upholding the soul of the thoroughly awakened, in the hope of enjoying a portion in mercy for ever. What senseless, secure, besotted, and deluded men, conclude of themselves, and of the means of future happiness

happiness, is one thing; and what the thoroughly awakened soul concludes upon, is another. And I say, one thoroughly awakened about the nature of God, the nature of sin, and the worth of the soul, will find but little ease of mind, notwithstanding notions of mercy, until he comes and sees that he must be saved by mercy and justice both; and that to be sure he shall never do until he is taught that by the blood of Christ the law is, as to the curse that is in it against the sinner, taken out of the way.

These things, sin and justice, are too great to be played with by him that shall see them in the height of the law, and that shall feel them in their terror upon a trembling conscience. But when the soul shall see that a propitiation is made to justice by blood, then, and not till then, it sees sin taken away: and when it sees, by this means, sin taken away, then it can behold to hope in the mercy of God. Yea, and it will be as hard to wring off him that is settled here, from this belief to another, as it would be to persuade him that stands upon sound ground to venture his life upon a shaking bottomless quag. Oh! it is a pleasant thing for the wounded conscience to taste the sweetness of redeeming blood! This is like the best wine that goes down sweetly; this carries with the last of it the very tang to eternal life. And know, that dead works, or works of death, will abide in the conscience, notwithstanding all talk and notions of mercy, until that be purged with blood applied thereto, by the Spirit and faith. This is one of the three that abide to witness on earth, that *God hath given us eternal life, and that this life is in his Son*; because he died for us, and rose again.

This therefore is that that will establish a man with that peace that shall not be shaken, because by this, such an one seeth the justice of God is quieted: For peace is made by the blood of the cross; peace with God for sinners. Yea, God himself, by the blood of the cross, has made it, that by him, Christ, he might reconcile to himself all things, whether they be things in earth, or things in heaven. Nor will a man that

is truly spiritually wise, rest till he comes where God towards man doth rest; but that can be only there, where such means are offered for the taking away of sin, that are of a sweet smelling-savour to God: *Now this is the offering that Christ offered*, to wit, himself; for Christ loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet-smelling savour. Therefore it is it, the body of his flesh, through death, that we are presented holy, unblameable, and unreprouvable in his sight by. Wherefore it must be true which was said before, to wit, That the knowledge of redemption, and the faith of redemption, is the only means of settling, composing, and upholding of the soul of the thoroughly awakened, in the hope of enjoying a portion in mercy for ever.

He that hath the Son of God, hath the Father, hath life; because with him is the means of peace with the Father, and so of eternal life. But then, to have the Son, is to believe on him, and on the Father through him: On him, that he is the Saviour by his blood; and on the Father through him, as believing that he, for his Son's sufferings, is pacified with us, and of his grace hath forgiven us, through him, all trespasses.

6. The knowledge and faith of this redemption fortifieth the Christian against temptations. We that do believe, know what it is to be assaulted by the devil, and to have knotty objections cast into our minds by him: We also know what advantage the vile sin of unbelief will get upon us, if our knowledge and faith in this redemption be in the least, below the common faith of saints, defective. If we talk of mercy, he can talk of justice; if we talk of grace, he can talk of the law; And all his words, when God will suffer it, we shall find as sharp, and subject to stick in our minds, as bearded arrows are to stick in flesh. Besides, he can and doth, and that often, work in our fancies and imaginations such apprehensions of God, that he shall seem to be to us one that cannot abide us, one that hates us, and that lieth in wait to destroy us. And now, if any body speaks to

us of mercy, we think we might hope in that, had we nothing to trouble us but the guilt of actual sins: But we see our nature as full of the filth of sin, as the egg is of meat, or the toad of poison: which filth vilely recoileth against the commandments, flieth in the face of God, and continueth all his judgements. This is felt; this is seen by the sinner, who cannot help it; nor can he be brought to that consideration as to say, It is no more I. Now, what shall this man do? Shall he look to the commandment? there is death. Shall he look to God? There is justice. Shall he look to himself? There is sin out of measure. Let him look, then, to one as dying, to the *Lamb as it had been slain*, and there let him see himself by this Lamb, as cursed, and dying of a cursed death for his sin that doth so fright and so distress the soul. Then let him turn again, and behold this Lamb alive and well, and highly exalted by this God, that but just before laid the curse of the law upon him; but let him be sure to reckon that he has died for his sins by the person of Christ, and it will follow, that this man is now acquitted, because Christ is still alive. Say I these things as a man? Saith not the gospel the very same?

(1) As to Christ's dying for us; as also that we are dead to the law by the body of Christ.

(2.) And that we should so reckon as to this matter, because that God has transferred our sin from us to him.

First, did not Christ die for us; and dying for us, are we not become dead to the law by the death of his body? or will the law slay both him and us, and that for the same transgression? If this be concluded in the affirmative, what follows, but that Christ, though he undertook, came short in doing for us? But he was raised up from the dead, and believing marrieth us to him as risen, and that stops the mouth of all. I am crucified with Christ, our old man was crucified with him, and we are become dead to the law by the body of Christ. What then?

Secondly, Why, reckon yourselves to be dead indeed

deed unto sin, but alive unto God through Jesus Christ. Ay, but says the soul, How can I reckon thus, when sin is yet strong in me? *Ans.* Read the words again, He saith not, Reckon yourselves to be dead indeed unto sin, in yourselves; but dead unto it through Jesus Christ. Not alive unto God in yourselves, but alive unto God through Jesus Christ. For Christ in his death and resurrection representeth me. As I died by him, I rose again by him, and live through the faith of the gospel in the presence of God by him. This must in the first place be allowed and believed, or no true peace can come near the soul, nor the soul be prepared to foil the assaults of the adversary. Let therefore thy faith, if thou wouldst be a warrior, Oh thou faint-hearted Christian, be well instructed in this. Then will thy faith do thee a twofold kindness: 1. It will conform thee to the death and resurrection of Christ: And, 2. It will give thee advantage, when thou seest sin strong in thyself, yet to conclude that by Christ thou art dead thereto, and by him alive therefrom: Nor can there but two objections be made against this. The first is to question whether any are said to die and rise, by the death and resurrection of Christ? or if it so may be said; yet whether thou art one of them? To the first the scripture is full. To the second, thy faith must be strong: for let go faith here, and all falls flat to the ground, I mean as to comfort and consolation. Christ died for us, or in our stead; therefore by the word of God I am allowed so to reckon. Christ rose and revived, though he died for me; therefore I rose and revived by Christ; unless any does hold, that though he died in a common, yet he arose as considered but in a single capacity. Now then, if Satan comes and tells me of my sins, I answer, Christ has taken them upon himself. If he comes and tells me of the death that is due to me for sin, by the curse of the holy law, I answer, I have already undergone that by Christ. If he asks me, How I know that the law will not lay hold of me also? I answer, Because Christ is risen from the dead. If he asks me,

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By what authority I take upon me thus to reason? I tell him, By the authority and allowance of the holy and most blessed gospel, which saith, *He was delivered for our offences, and was raised again for our justification.* And to encourage thee thus to believe, and thus to hold, when thou art in an hour of temptation, this is the way to see mercy stand and smile upon thee; for mercy will smile upon him that shall thus believe. This is the way to put faith and hope both to work against the devil; and to do this is very pleasing to God. This is the way to make that hell-hound retreat and leave off to assault. And this is the way to find an answer to many scriptures, with which else thou wilt not know what to do, as with many of the types and shadows; yea, and with the moral law itself.

Besides, thus believing setteth thy soul against the fear of death, and judgement to come; for if Christ be raised from the dead who died for our sins; and if Christ who died for our sins is entered into glory; I say again, if Christ who died for our sins has purchased us to himself, and is purposed that the fruit of this his purchase shall be, that we may behold his face in glory; then cast off slavish fear of death and judgement: For Christ being raised from the dead, dieth no more; death hath no more dominion over him.

7. The knowledge and faith of this redemption prepareth man to an holy life. By unholy life, I mean a life according to the moral law, flowing from a spirit of thankfulness to God, for giving of his Son to be my Redeemer. This I call an holy life, because it is according to the rule of holiness, the law, and this I call a holy life, because it floweth from such a principle as giveth to God the heart, and life, for the gift bestowed on us.

What pretences soever there are to holiness, if it floweth not from thankfulness for mercy received, it floweth from a wrong principle, and so cannot be good. Hence, men were required of old, to serve the Lord with joyfulness, for the abundance of all things;

things; and threatened, if they did not, that they should serve their enemies in hunger and in thirst, in nakedness, and in the want of all things. But then, though there are many mercies that lay an obligation upon men to be holy, yet he that shall want the obligation that is begotten by the faith of redeeming mercy, wanteth the main principle of true holiness; nor will any other be found sufficiently to sanctify the heart to the causing of it to produce such a life; nor can such holiness be accepted, because it comes not forth in the name of Christ. That that obliged David, was, forgiving and redeeming mercy; and that that obliged Paul was, the love that Christ shewed to him in dying for his sins, and in rising from the dead. Paul also beseecheth the Romans, by the redeeming, justifying, preserving, and electing mercy of God, that they present their body a living sacrifice, holy, acceptable to God; which is, saith he, your reasonable service. For we must be holy and without blame before him in love.

Hence, all along, they that are exhorted to holiness in the New Testament, are exhorted to it upon the supposition of the benefit of redemption which they have received by Jesus Christ. Walk in love as Christ loved us. *If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be like minded, having the same love, &c. If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God: when Christ who is our life shall appear, then shall we appear with him in glory. Mortify therefore your members which are upon the earth, &c. Wherefore laying aside all malice and all guile, and hypocrisy, and envy, and all evil-speaking, as newborn babes desire the sincere milk of the word, that ye may grow thereby, if so be ye have tasted that the Lord is gracious.* I will conclude this with that of Peter, to those to whom he wrote concerning this very thing.

Be obedient children, saith he, not fashioning yourselves according to the former lusts, in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.

From all which it appears, that mercy by Christ, or from the benefit of redemption by the precious blood of Christ, I say, from the faith of that, flows that which is holiness indeed.

And I believe that those very men that are pleased to taunt at this kind of inference, would condemn a man was he laid under these obligations concerning things of this life, and yet did carry it as one not touched thereby. We will make an instance: Suppose a Socinian should, through his contracting a great debt, be forced to rot in prison, unless redeemed by silver and gold; and suppose a man, unto whom the Socinian was an enemy, should lay down the whole debt to the creditor, that this Socinian might be at liberty, might trade, and live comfortably in this world; and if, after this, this Socinian should taunt at them that should tell him he is engaged to this redeemer, ought to love and respect this redeemer, what would they say, but that this Socinian that was a debtor is an inconsiderate and stupified rascal? Why, this is the case; Paul was a debtor to the law and justice of God; Jesus Christ his Son, that Paul might not perish for ever, paid for him a price of redemption, to wit, his most precious blood. But what! shall Paul now though redeemed from perpetual imprisonment in hell, be as one that never was beholden to Jesus Christ; or if others say he was, taunt at them for their so saying? No, he scorns it. Though the love of Christ, in dying to pay a price of redemption

tion, will not engage a Socinian, yet it will engage a true Christian to think and believe that he ought to live to Jesus, that died for him and rose again.

I know it will be objected, that the Satisfactionists, as the Quaking pen is pleased to call them, shew but little of this to the world; for their pride, covetousness, false dealing, and the like, since they profess as I have said shews them as little concerned to the full, as to the Socinian under consideration.

I answer, it must be, that the name of Christ should be scandalized through some that profess him; and they must answer it at the tribunal of the great Judge; yet what I have said stands fast as a rock that cannot be moved.

g. The knowledge and faith of redemption is a very great encouragement to prayer. It is great encouragement for the poor even to go to a prince for what he wanteth, when he considereth that what he goeth to him for is the price of redemption. All things that we want we must ask the Father for, in the name of Christ: we must ask it of him for the sake of his redeeming blood, for the sake of the merit of his passion. Thus David means, when he says, *For thy name's sake do it*; and Daniel when he saith here, *For the Lord's sake*. For Jesus Christ is God's great name; and to do for his sake, is to do for what worthiness is in him.

Unworthiness: The consideration of unworthiness, is a great stumbling block to the tempted when he goes to seek the Lord. But now, remembering the worthiness of Christ, and that he is now on the right hand of God, on purpose to plead that on the behalf of the petitioner, this is great encouragement.

The Jews, by God's ordinance, when they went morning and evening by their priest to speak with God, were to offer a lamb for a burnt-offering, and it must be thus continually. Now this lamb was a figure of the sacrificing of the body of Christ which was to be offered for them in time to come; and in that it was to be continually, morning and evening, so repeated, what doth it signify, but that we should remember

to go, when we went to God, in the name and faith of the merits of Jesus Christ for what we stood in need of? This will support and this will encourage, for now we see that the thing desired (it being according to his will) is obtained for us by the sacrificing of the body of Jesus Christ, once for all.

When Israel begged of Samuel that he would not cease to cry to the Lord their God for them; it is said he took a sucking lamb and offered it for a burnt offering wholly unto the Lord; and Samuel cried unto the Lord for Israel; and the Lord heard him.

But why did he take a sucking lamb, and why did he offer it, and that wholly unto the Lord, as he cried, but to shew to Israel, that he was not heard for his own, or for his righteousness sake, but for the sake of Christ, whose merits were prefigured by Samuel's burning of the lamb?

Also when David spake for himself to Saul, he put himself upon this: If, faith he, the Lord hath stirred thee up against me, let him accept a sacrifice, a smell, or a sweet-smelling sacrifice, a figure of the satisfactoriness of the sufferings of Jesus Christ.

What is the meaning of all these passages, if not to shew that when we go to pray to God, we should turn away our face from every thing of ours, and look to God, only by the price of redemption paid for us by Jesus Christ, and plead that alone with him as the great prevailing argument, and that by, and for the sake of which he giveth pardon and grace to help in time of need.

Wherefore, wouldest thou be a praying man, a man that would pray and prevail? why, pray to God in the faith of the merits of Christ, and speed.

9. For this is the very cause why this is added in the text, to wit, the plenteousness of redemption, it is, I say, that men should hope to partake by it, of the goodness and mercy of God. *Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.* Mercy and redemption, mercy through a Redeemer, therefore *let Israel hope.* It must also be noted, that this word *redemption* is,

as it were, the explicatory part of the text, for the helping of Israel to hope. As who should say, as there is with God mercy, so there  with him a way to his mercy, and that way is redemption, or a price paid for your sins; and that you should not be discouraged through the greatness of your sins; I tell you, there is with God plenty of this redemption, or a price paid to the full; to an over and above. It also is as if he had said, Forget not this, for this is the key of all the rest, and the great support to the saints in prayer, or while they wait upon God in any of his appointments to encourage them to hope.

10. And lastly, This also should teach the saints, when they sing or praise the Lord, they should not sing of mercy only, but of mercy and judgement too; *I will sing of mercy and judgement, unto thee, O Lord, will I sing*; of mercy and judgement, or justice in the manifestation of it, as smiling upon our forgiveness. When Hannah sang of, and rejoiced in God's salvation, she sang aloud of holiness, saying, *There is none holy as the Lord*: Holy in keeping his word, though it cost the blood of his Son. This also is that that is called a helping of his servant Israel in remembrance of his mercy, and the performing of the mercy promised; even the oath that he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, (by a Redeemer), might serve him without fear, &c.

When you praise, therefore, remember Christ and his blood, and how justice and judgement took hold on him, that they might not take hold on thee, yea, how they by taking hold on him, left a way to thee to escape. Isaac should have been sacrificed, had not the Lord provided a ram;—and thou thyself shouldst have been damned, had not the Lord provided a lamb. Hence Christ is called the *Lamb of God that taketh away the sins of the world*: that taketh them away by the sacrifice of himself: Sing therefore in your praises unto God, and to the Lamb.

I would come now to speak one short word of use to the whole. And,

I. This

1. This still shews more and more, what a sad state God's people have brought themselves into by sin: I told you before that the revelation of so much mercy as is presented unto us by the first part of the text, sufficiently declared our state to be miserable by sin. But what shall we say, when there must be added to that the heart blood of the Son of God, and all to make our salvation complete? For albeit mercy is essential to our salvation, and that without which can be no salvation; yet it is the blood that maketh the atonement for the soul, that propitiates, and so makes capable of enjoying of it. It was mercy and love, as I said afore, that sent one to shed his blood for us: and it is the blood of him that was sent, that puts us into the enjoyment of mercy. O! I have thought sometimes, what bloody creatures hath sin made us! The beasts of the field must be slain by thousands before Christ came, to signify to us we should have a Saviour; and after that, he must come himself, and die a worse death than died those beasts, before the work of saving could be finished. O redemption, redemption by blood, is the heart-indearing consideration! This is that which will make the water stand in our eyes, that will break an heart of flint, and that will make one do as they do, that are in bitterness for their first-born.

Sinner, wouldst thou have mercy? wouldst thou be saved? Go thou then to the blood of the cross, as set forth in the word of the truth of the gospel, and there thou shalt find that mercy that thou hast need of first; for there is a mercy that may be called a first mercy, and that is the mercy that gives admittance into, an interest in all the rest. Now the mercy that doth this, is that which reconcileth us to God; but that cannot other things do, if we stand off from the blood of the cross. Wherefore we are said to be reconciled to God, by the death of his Son: *For if when we are enemies, we are reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life.*

According to that other saying, *He that spared not his own Son, but delivered him up for us all, how shall*

he not with him also freely give us all things? In both these places the Son of God, and our Redeemer, is set forth to us in the first place, as the only one that reconcileth to God the sinner by the blood of his cross; wherefore to this Christ, as crucified, the sinner must come first; because nothing else can reconcile to God; and if thou be not reconciled to God, what art thou but an enemy to him, partake of what mercy thou canst? Go to him, did I say? receive him into the arms of thy faith, hold him fast, for he is a Saviour, yea, carry him as set forth by the gospel, dying for thee, and pray God for his sake to bestow upon thee all those mercies that will compass thee about as with a shield, and follow thee all thy days, till thou enterest in at the doors of eternity; and this is the way to speed. For he that hath the Son hath life, in the beginning of it; and he that holds fast the Son, shall have life in the consummation of it. I do the oftener touch upon this matter, because this Christ is the door, in at which whosoever entereth shall be saved; but he that climbs up any other way, shall be judged as a thief and a robber. But,

2. Is Christ, as crucified, the way and door to all spiritual and eternal mercy? And doth God come to the sinner, and the sinner again go to God in a saving way by him, and by him only? And is there no other way to the Father but by his blood, and through the veil, that is to say, his Flesh? Then this shews the danger, upon what pretence soever, of casting off the daily sacrifice, and setting up in its place the abomination that maketh desolate; I mean of casting away of a crucified Christ, and the setting up the vanity of moral odedience, as the more substantial and most acceptable thing with God. - I call not a crucified Christ the daily sacrifice, as if I thought he often suffered for sin, since the foundation of the world: but because the virtue of that one offering is that, and only that, by the which we daily draw nigh unto God; and because the virtuousness of that one sacrifice, will for ever abide beneficial to them that come to God, to the world's end by him.

But

But I say, into what a miserable plight have such a people put themselves, that have cast off coming to God by Christ, as he is the propitiation for their sins, and that seek to come another way? such are elapsed again to Gentilism, to Paganism, to Heathenism: nor will it help at all to say, they rely on the mercy and goodness of God: for there is no such thing as spiritual and eternal mercy can come from God to him, that comes not to him by Christ. The Turks, if I be not mistaken, have this for the beginning of every chapter of the Alcoran, *The Lord God gracious and merciful*, yet are counted unbelievers, and are verily so, for they have not received the faith of Christ: *The Lord God gracious and merciful*, will not save them, no not by grace and mercy, unless repenting of their presuming upon mercy, without a bloody sacrifice, they come to him by his Son. Men therefore that have laid aside the necessity of reconciliation to God by the precious blood of Christ, are in a damned state; nor will it help at all to say, they do indeed believe in him. I am not so void of reason as to think that they that have cast away Christ, as he is a propitiatory sacrifice with God for sin, should also cast away his name out of their mouth; no his name is too honourable, and the profession of it too glorious for them to do such a thing. But retaining his name, and the notion of him as a Saviour, they yet cast him off, and that in those very things wherein the essential part of his sacrifice, the merit of it, and his everlasting priesthood consists: and in this lies the mystery of their iniquity.

They will have him to be a Saviour, but it must not be by fulfilling of the law for us; but it must not be by the putting of his glorious righteousness, that which he performed by subjecting himself to the law, on our behalf, upon us; but it must not be by washing of us from our sins in his own blood; but it must be by his kingly and prophetic offices: When, as for his kingly and prophetic office, he puts those people under the government of them that he has afore made to stand justified before God, from the
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curse of the law by his priesthood. Nor dare they altogether deny that Christ doth save his people as a priest, but then their art is to confound these offices, by pleading that they are in effect but one and the self-same thing; and then with a noise of morality and government, they jostle the merit of his blood, and the perfection of his justifying righteousness, out of doors; and so retaining the name of Christ in their mouths, they cast those things of Christ, that they like not, under feet; which things, who have not the faith of, must not, cannot see the kingdom of God.

The term of *mercy* is but a general sound, and is as an arrow shot at rovers, unless the blood and death of the Son of God be set before us, as the mark or mean by which our spirits are to be directed to it. What profit shall a man have, and what shelter or succour shall he find, in hearing of the most exact relation of the strength of the most impregnable castle in the world, unless he knows the door, and entereth in by that, into that place of strength, in the time when the enemy shall pursue him? Why, this is the case: We hear a noise of mercy, and of being at peace with God; what a good God, God is, and what a blessed thing it is to be a child of God; how many privileges the children of God have, and what will be their exaltation and glory in the next world: And all the while they that tell us these things, conceal from us the way thereto, which is Christ, not in the naming of him, but in the right administering of his gospel to us.

Christ, and faith in him as a Saviour, not in the name only, but in the true sense thereof, is the mark as I have said, from which if any swerve, they err from the saving way, and so come nothing near that mercy that can save them. Hence Christ is called a *standard* and *ensign*: *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.* And again, *Thus saith the Lord God, I will lift up mine hand to the Gentiles; and set up my standard*

standard to the people. Go through, go through the gates, prepare you the way of the people, gather out the stones, lift up a standard for the people: Behold the Lord hath proclaimed to the end of the world; say ye to the daughter of Zion, behold thy salvation cometh. Behold his reward is with him, and his work before him; Hence again he is called the captain (the chieftain) of our salvation, and him without whom there neither is nor can be any.

But now the men of this confederacy, rather than they will submit themselves to the righteousness of God, will lay odiums and scandals upon them that preach they should. Not forsooth, if you will believe them, but that they are highly for the righteousness of God, let it be that which they count so; but then to be sure it shall never be the personal performances of Christ, by which they that believe in him are justified from all things: but that which they call first principles, dictates of human nature, obedience to a moral precept, followed and done as they have Christ for an example; not understanding, that Christ in his own doings, is the end of all these things to every one that believeth. But if it be urged, that Gentiles and Pagans are possessed with those very principles, only they have not got the art, as our men have, to cover them with the name of Christ and principles of Christianity: then they fall to commending the Heathens and their philosophers, and the natural motives and principles by which they were acted; preferring of them much before what by others are called the graces of the Spirit, and principles upon what the doctrine of the free grace and mercy of God by Christ are grounded. But, as I said, all the good that such preachers can do as to the next world, is, to draw the people away from their ensign, and their standard, and so lead them among the Gentiles and infidels, to seek by their rules the way to this unspeakable mercy of God.

Wherefore their itate being thus deplorable, and their spirits thus incorrigible, they must be pitied, and left, and fled from, if we would live.

3. Is Christ Jesus the redemption; and, as such, the very door and inlet into all God's mercies? Christian man, look well to thyself, that thou goest no where, and doest nothing, I mean in any part of religious worship, &c. but as thou art in him. Walk in him, speak in him, grow in him, for he is the all. And though others regard not to hold the head, from which all the body by joints and bands have nourishment ministered; yet have thou a care: This is he that is thy life, and the length of thy days, and without whom no true happiness can be had. Many there be that count this but a low thing, they desire to soar aloft, to fly into new notions, and to be broaching of new opinions, not counting themselves happy, except they can throw some new-found fangle, to be applauded for, among their novel-hearers: But fly thou to Christ for life; and that thou mayest so do, remember well thy sins, and the judgement and wrath of God; and know also that he is merciful: but at mercy none can come, but through the cursed death Christ underwent. And although some of the wanton professors of our age may blame thee for poring so much upon thy sins, and the pollution of thy nature: yet know that there is an advantage in it. There be some alive in the world, who, though they count the nature and commission of sin, the very evil of evils; yet can say, that the remembrance of how vile they are, and of what evils they have committed, has been to them a soul-humbling, a Christ-advancing, and a creature-emptying consideration. Though sin made death bitter to Christ, yet sin makes Christ sweet to his. And though none should sin, that grace might abound, yet where sin has abounded, grace doth much more abound, not only as an act of God, but also in the eye of faith.

A sight of the filth, and a sense of the guilt of sin, makes a pardon to such a soul more than empty notion; and makes the mean through which the pardon comes, more to be desired than is either life or limb. This is it that makes the sensible soul prize the Lord Jesus, while the self-justiciary laugheth him

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to scorn. This is it which makes the awakened sinner cast away his own righteousness, while the self-conceited one makes it his advocate with the Father.

Some indeed count their own doings the only darling of their soul, while others cast it to the dogs. And why should a man cumber himself with what is his, when the good of all that is in Christ is laid, and to be laid out for him? Not that a believer casts off to do good, for he knows that what good thing is done in faith and love, is acceptable to God, and profitable to his neighbour; But this is it, he setteth not his good deed against the judgement of God; he cometh not in his own good: When he comes to God for forgiveness of sins, then he sees nothing, knows nothing, mentions nothing as righteousness, but that which Christ wrought out in the days of his flesh, and that only. But how then is what he doth accepted of God? Verily as the duty of a son, and as the work of one that is justified. We must therefore conclude, that there is acceptation, and acceptation: acceptation of the person, and acceptation of his performance. Acceptation of the person may be considered with respect to justification from the curse, and so acceptation there can be none, but through the one offering of the body of Jesus Christ once for all. Also the acceptation of a duty done by such a person is, by virtue of the self-same offering, the person being considered as standing just through Christ before God. And the reason why a justified person must have his duties accepted the same way, as is his person, is because justifying righteousness sets not the person free from sin, save only in the sight of God and conscience, he remaineth still infirm in himself, and standeth still in need of the fresh and continual application of the merits of the Lord Jesus, which also the soul receiveth by virtue of Christ's intercession: I speak now of acceptation with reference to the justice of the law, and the judgement of God upon person or work, according to the self-same law. For so they both must be accepted through the self-same Mediator, or they cannot be accepted at all. Nor is

it a thing to be wondered at, that a man should stand just in the sight of God, when polluted and defiled in his own sight. He stands just before God in the justice of his Son, upon whom God looks, and for whose sake he accepts him. May not a scabbed, mangy man, a man all over-run with blanes and blotches, be yet made beautiful to the view of a beholder, through the silken, silver, golden garment that may be put upon him, and may cover all his flesh.

Why, the righteousness of Christ is not only unto but upon all them that believe. And whoso considers the parable of the wretched infant, shall find, that before it was washed with water, it was wrapped up or covered, as it was found in its blood, in, and with the skirt of his garment that found it in its faith. And then he washed it with water, and then he sanctified it by the anointing oil of the Spirit of God.

I speak thus to thee, Christian reader, partly, because in the faith of these things is thy life; and because I would yet inforce the exhortation upon thee with the reason and the amplification thereof, to wit, to put thee upon trusting in the Lord through the encouragement that thou hast in redeeming mercy so to do.

Some may say, Will God see that which is not? and will he judge a man just that is a sinner? But I will answer, The man that had the rainbow about his head, was to look on, or be looked upon, while he shone like a jasper and a sardix-stone. The blood of the paschal lamb was to be looked upon by him that came to destroy the land of Egypt, in their first-born. I add, The rainbow that God gave to Noah for a token that he would no more destroy the earth with the waters of the flood, was to be looked upon, that God might remember to shew mercy to his people. Now all these meet in the man Christ Jesus, who is the only one, for the sake of whom the sinner that believeth in him, stands acquitted in the sight of God. His is the blood, he is the prince, that is more than the token of the covenant: nor do all the

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colours in the rainbow appear so beautiful in the eyes of man, as does the garment of Christ; which is from his loins, even upward, and from his loins, even downward, in the eyes of the God of heaven. And wilt thou say these are things that are not? Also, he can legally judge a man just that is a sinner. Do but admit of a diverse consideration, and God will so consider of that sinner which he justifieth, in despite of all the teeth in thy proud mouth. He justifies the ungodly; not that were, but that are such now, in the judgement and verdict of the law, might deal with them in their own persons as men. He will then consider them in his Son; in, and under the skirt of his Son: He will consider them as washed in the blood of his Son, and will also consider, that in him is no sin, and so he will deal with them. We know that he was manifest to take away our sins, and in him is no sin.

What though I have broke a thousand pound in my creditor's debt; yet if another will discharge the whole freely, what has the law to do with me as to that?

Or what if I cannot but live upon the spend all my days, yet if my friend will always supply my need, and, through his bounty, keep me from writ, bailiff, or gaol, is it not well for me? Yea, what if what I can get shall be laid up for me for hereafter, and that my friend, so long as there is death or danger in the way, will himself secure me, and bear my charges to the world's end; may I not accept thereof, and be thankful? Blessed be God for Jesus Christ! I believe he is more than all this to me. *In the Lord shall all the seed of Israel be justified, and shall glory.* I know similitudes will not hold in all things; but we that believe are set free from the curse of the law by another man's obedience: *For by the obedience of one shall many be made righteous.* Let then the believer, as was said, study and pray, and read God's word continually, for the sake of the glory of this truth, that it may be made more his own, and that his conscience may be more and more settled in the power and glory thereof.

4. As the Christian should most labour to get into the power and glory of this doctrine, so let him see that he holds it fast. This doctrine is foreign to flesh and blood; it is not earthly, but from heaven. It is with many that begin with this doctrine, as it is with boys that go to the Latin school; they learn till they have learned the grounds of their grammar, and then go home and forget all. How have many, that as to the grounds of Christian religion, one would think, had been well taught, yet not taking such heed there-to as they should, they have let slip all, and their hearts have been filled with the world again, or else have drunk in some opinion that has been diametrically opposite to what they professed of the truth before? Wherefore, hast thou any thing of the truth of Christ in thy heart? hold that fast, that no man takes thy crown. Yea, grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

He that will retain and hold fast the doctrine of redemption, and so by that have, through faith, an inlet into all the abounding mercy of God, must not deal in God's matters with a slack hand. It is not enough for them that would do so, to be content with sermons, family-duties, and other public assemblies for worship; but there must be a continual exercise of the mind about these matters, and a labour of the soul to retain them in their glory and sweetness; else they will, first as to their excellency, then as to the very notion of them, slip from the heart and be gone. Not that there is treachery or deceit therein, but the deceit lies in the heart about them. He that will keep water in a sieve, must use more than ordinary diligence. Our heart is the leaking vessel; and *therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip.*

That this doctrine may remain with us, we must also mortify our carnal reason: for that makes head against the truth thereof, and what can foolishness do else? And the wisdom of this world, which is car-

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nal reason in its improvements, is foolishness with God. It is not subject to the law of God, neither indeed can it be. It judges this doctrine that we have been speaking of, foolishness: wherefore it must be avoided, opposed, and mortified, and the word of faith the more carefully submitted to. *Trust in the Lord with all thy heart, and lean not to thine own understanding.* See here, trusting in the Lord, and leaning to our own understanding, are opposites; wherefore they must either be reconciled, or one quite adhered unto, in a way of mortification of the other. Now, it is safest in this matter to keep a continual guard upon our carnal powers, and to give up ourselves to the conduct of our God, and in all our ways acknowledge him, that he (not ourselves) may direct our paths. It is a great thing for a man, when the word and his reason clashes, then to adhere to the word, and let his reason fall to the ground. And this indeed is Christianity in the practical part thereof. The Spirit of Christ in the word is to be hearkened unto, above all things.

There must also be a continual war maintained upon all the lusts of the flesh, that they may not draw away the heart from the study and delight, the love and faith, of the things that are hid in Christ. This, I say, must be done, else the heart cannot be at liberty to wait upon the Lord without distraction, for the further communications of himself in his Son, according to his blessed gospel to us. Many Christians are lean in their faith and too barren in their lives, and all for want of being diligent here. Wherefore having faith in this blessed Lord Jesus Christ, as has been afore discoursed; in the next place, giving all diligence, add to your faith, virtue; and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity. For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. There is a method that
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the holy Ghost has prescribed in the word, for them that have faith to observe, and without the observation thereof, tho' they indeed may be of the number of them that shall be saved, yet they shall not have much, nor do much for Christ and his name, in this world. Now the unskilful, that are so in the word of righteousness, finding this method, and not discerning to whom it belongs; forwith apply it to all; and forgetting that faith must go before, they press them as duties preparatory to faith, or else so call that which is not so; and so the blind leading of blind, both fall into the ditch, and are smothered. But do thou, O child of God, distinguish, and keep faith and duty for justification of thy person in the sight of God, far asunder, also be sure to let faith go before, and be always with thy Saviour, but add unto thy faith, virtue, &c. not as though thy faith could not lay hold of Christ, unless accompanied with these, but to shew that thy faith is of the right kind, as also for the emboldening of thee to an holy endeavour, yet to press further into his everlasting kingdom, his word; for he that lacketh these things, is blind, and cannot see afar off, and has forgotten that he was purged from his old sins.

Fifthly, That thou mayest keep stedfast to this doctrine take heed of being offended, or of stumbling at the word, because of the offensive lives and conversations of some that are professors of the same. There will be offences, and 'tis needful there should, yea, scandals and Heresies also, that they that are approved of God may be made manifest among you. There are many causes of the offensive lives of them that profess this faith, some of which I will give a touch upon here.

(1.) Many that adhere to, and profess this gospel, are short of the power and glory of the things which they profess: now the word, the word only, will not bring those that profess it into a conformity to it; in to a conformity in heart and life. Wherefore they that know it only in word, live scandalous lives, to the reproach of the faith, the imboldening of its

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enemies, the stumbling of the ignorant, and grief of the godly, that are so indeed, and must bear their judgement in the next world.

(2.) This also flows from the wisdom of hell: the devil knows that the faith of the gospel rightly professed, is, not only saving to those in whom it is; but alluring unto beholders, wherefore that he may prevent the beauteous lustre thereof, he sows his tares among God's wheat, and goes his way, that is, to the end those that stumble may not see what he hath done, or whose are the tares indeed. Now by these the sunshine of the faith of the true professors of the blessed gospel is clouded; yea, and the world made believe, that such as the worst are, such are the best; that there is never a barrel better herring, but that the whole lump of them are in truth, a pack of knaves. Now has the devil got the point aimed at, and has caused many to fall; but behold ye now the good reward these tares shall have at the day of reward for their doing. *As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth?*

(3.) It also happeneth, sometimes, through the anger and judgement of God against sinners, that some of them truly gracious do fall, as David, Peter, &c. the which is a great trial to the godly, a wound to the persons fallen, and a judgement of God to the world: For since these last would not be converted, nor made turn to God by the convincing glory that has attended their faith in a holy and unblameable life annexed, God has suffered them to fall, that they also might stumble and fall, and be dashed in pieces by their vices.

But thou, Christian man, be not thou offended at any of these things; do thou look unto Jesus, do thou look unto his word, do thou live by faith, and think much of thy latter end; do thou be base in thine own eyes

eyes, be humble and tender, and pray to God always; do thou add to thy faith virtue, and to virtue what else is mentioned; and give diligence to make thy calling and election sure; for if thou dost these things thou shalt never fall: for so an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

6. If it be so, that there is so much mercy in the heart of God for his people, and that Jesus his Son has by his blood made so living a way for us that we might enjoy it, and the benefit of it for ever, then let *Israel hope*: for to that end is this goodness revealed: *Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.* Hope! Who would not hope to enjoy life eternal, that has an inheritance in the God of Israel? *Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency?* Did but the people of God see to what they are born, and how true the God of truth will be to what by his word they look for at his hands, they would be above alway; they would be weary of life, of estates, of relations; they would groan earnestly under all their enjoyments to be with him, who is their life, their portion, and their glory for ever. But we profess, and yet care not for dying; we profess, and yet long not for the coming of the day of God; we profess the faith, and yet by our whole life shew to them that can see, how little a measure of it we have in our hearts. The Lord lead us more into the power of things; then shall the virtues of him that has saved us, and called us out of darkness into his marvellous light, and the favour of his good knowledge, be made known to others far otherwise than it is. Amen.

7. And, lastly, Sinner, doth not all this discourse make thy heart twitter after the mercy that is with God, and after the way that is made by this plenteous redemption thereto? Methinks it should; yea, thou couldst not do otherwise, didst thou but see thy condition: look behind thee, take a view of the path
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thou hast trodden these many years. Dost thou think that the way that thou art in, will lead thee to the strait gate, sinner? Ponder the path of thy feet with the greatest seriousness; thy life lies upon it; what thinkest thou? But make no answer, till in the night, till thou art in the night-watches: *Commune with thine own heart upon thy bed*, and then say, what thou thinkest of, whether thou art going.

Oh that thou wert serious! Is it not a thing to be lamented, that madness and folly should be in thy heart while thou livest, and after that to go to the dead, when so much life stands before thee, and light to see the way to it? Surely, men void of grace, and possessed of carnal minds, must either think that sin is nothing, that hell is easy, and that eternity is short; or else that whatever God has said about the punishing of sinners, he will never do as he has said: or that there is no sin, no God, no heaven, no hell, and so no good or bad hereafter; or else they could not live as they do. But perhaps thou presumest upon it, and sayest, I shall have peace, though I live so sinful a life. Sinner, if this wicked thought be in thy heart, tell me again, dost thou thus think in earnest? Canst thou imagine thou shalt at the day of account out-face God, or make him believe thou wast what thou wast not? or that when the gate of mercy is shut up in wrath, he will at thy pleasure, and to the reversing of his own counsel, open it again to thee? Why shall thy deceived heart turn thee aside, that thou canst not deliver thy soul, nor say, is there not a lie in thy right hand?

The SAINTS Privilege and Profit.

H E B. iv. 16. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

THIS epistle is indited and left to the church by the Holy Ghost, to shew particularly, and more distinctly, the **HIGH** priesthood of Jesus Christ, and the excellent benefit that his people have thereby: In which both the excellency of his person, and transcendent glory of his office, beyond either priest or priesthood of the law, is largely set forth before us, in chap. 1. 2. &c.

Wherefore, in order to our beneficial reading of this epistle, the Spirit of God calls upon us, first, most seriously to consider what an one this excellent person is: *Wherefore, holy brethren, saith he, you that are partakers of the heavenly calling, consequently you that are related to, and that are concerned in the undertaking of this holy one, consider the Apostles*

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3. 1. Consider how great and how fit this man is, for so holy and glorious a calling: He being so high, as to be far above all heavens; so great, as to be the Son of, and God equal with the Father. Consider him also as to his humanity, how that he is really flesh of our flesh; sinlessly so, sympathizing so, so in all the compassions of a man; he is touched with, compassionateth, pitieth, loveth, succoureth us, and feeleth our infirmities, and maketh our case his own. Nay, he again, from the consideration of his greatness and love, puts us upon a confident reliance on his undertaking, and also presseth us to a bold approach of that throne of grace, where he continually abideth in the execution of his office: Seeing then, saith he, that we have a great high-priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High-priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace.

In the words we have,

1. An exhortation.

2. An implication, that we shall reap a worthy benefit, if we truly put the exhortation into practice.

The exhortation is, That we shall come boldly to the throne of grace: Let us therefore come boldly to the throne of grace. In all we have an intimation of five things.

1. That God hath more thrones than one; else the throne of grace need not be specified by name. Let us come to the throne of grace.

2. That the godly can distinguish one throne from another. For the throne here is not set forth by where or what signs it should be known; it is only propounded to us by its name, and so left for saints to make their approach unto it: Let us come to the throne of grace.

3. The third thing is, The persons intended by this exhortation, Let us therefore come. Us: What

us? or who are they that by this exhortation are called upon to come? *Let us.*

4. The manner of the coming of these persons to this throne of grace; and that is through the vail, boldly, confidently: *Let us come boldly to the throne of grace.*

5. The motive to this exhortation; and that is twofold.

(1.) Because we have so great an High-priest, that cannot but be touched with the feeling of our infirmities: *Let us therefore come boldly to the throne of grace.*

(2.) And because we are sure to speed: *That we may obtain mercy, and find grace, &c.*

I shall, as God shall help me, handle these things in order.

I. For the first, That God hath more thrones than one. He hath a throne in heaven, and a throne on earth: *The Lord's throne is in heaven, and they shall call Jerusalem the throne of the Lord.* He ruleth over the angels; he ruleth in his church. *He sitteth in Jacob, and ruleth to the ends of the earth,* yea, he has a throne and seat of majesty among the princes and great ones of the world. He ruleth or judgeth among the gods. There is a throne for him as a Father, and a throne for Christ as a giver of reward to all faithful and overcoming Christians: *To him that overcometh, I will grant to sit with me on my throne even as I also overcame, and am set down with my Father upon his throne.*

There is also to be a throne of judgement, on which God by Christ, at the great and notable day, shall sit to give to the whole world their last or final sentence; from which, no, not by any means, they shall never be released. This throne is made mention of in the New Testament, and is called by Christ the throne of his glory, and a great white throne. And his presence, when he sits upon this throne, will be so terrible, that nothing shall be able to abide it, that is not reconciled to God by him before.

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because it may tend to inform unwary Christians, when they go to God, that they address not themselves to him at rovers, or at random; but that when they come to him for benefits, they direct their prayer to the throne of grace or to God as considered on a throne of grace. For he is not to be found a God merciful and gracious, but as he is on the throne of grace. This is his holy place, out of which he is terrible to the sons of men, and cannot be gracious unto them. For as when he shall sit at the last day upon his throne of judgement, he will neither be moved with the tears or misery of the world to do any thing for them, that in the least will have a tendency to a relaxation of the least part of their sorrow, so now let men take him where they will, or consider him as they list, he gives no grace, no special grace, but as considered on the throne of grace: wherefore they that will pray, and speed, they must come to a throne of grace; to a God that sitteth on a throne of grace: *Let us therefore come boldly to the throne of grace, that we may obtain, &c.*

The unbeliever, the erroneous and superstitious, consider not this: wherefore they speak to God as their fancies lead them, not as the word directs them, and therefore obtain nothing. Ask the carnal man to whom he prays? he will say to God. Ask him where this God is? he will say in heaven. But ask him how, or under what notion he is to be considered there? and he will give a few generals, but cannot direct his soul unto him as he is upon a throne of grace, as the apostle here biddeth, saying, *Let us come boldly to the throne of grace.* Wherefore they come and go, or rather go and come to no advantage at all: they find nothing but their labour or words for their pains. For the right considering of God when I go unto him, and how or where I may find him gracious and merciful, is all in all; and mercy and grace is then obtained when we come to him as sitting upon a throne of grace.

II. We will therefore come to the second thing, to wit, that the godly can distinguish one throne from

from another. And the reason why I so conclude, is, as I said, because the throne here is not set forth unto us here, by where or what signs it should be known; it is only propounded to us by its name, (a throne of grace), and so left for saints to make their approach thereto : *Let us therefore come boldly to the throne of grace.*

We will therefore take this conclusion into two parts, and consider it under this double position.

1. That there is a throne of grace.

2. That it is the privilege of the godly to distinguish from all other thrones whatever this throne of grace.

1. There is a throne of grace. This must be true, because the text saith it; also it is that of which the mercy-seat so often made mention of in the Old Testament, was a type, shadow, or figure; nor is the terms of seat and throne, of any strength to make this supposition void. For it is common for the anti-type to be put forth in words unto us, more glorious than is the figure or shadow of that thing. And the reason is, for that the heavenly things themselves are far more excellent than the shadow by which they are represented. What is a sheep, a bull, an ox, or calf, to Christ? or their blood to the blood of Christ? what is Jerusalem that stood in Canaan, to that new Jerusalem that shall come down from heaven? or the tabernacle made with corruptible things, to the body of Christ, or heaven itself? no marvel then, if they be set forth unto us by words of an inferior rank; the most full and aptest being reserved to set out the highest things withal.

Before I proceed to give you a more particular description of this throne of grace, as also how it may be known, I will a little touch upon the terms themselves, and shew briefly what must be implied by them.

First, by this word *grace*, we are to understand God's free, sovereign, good pleasure, whereby he acteth in Christ towards his people. Grace and mercy therefore are terms that have their distinct significations;

tions; mercy signifies pitifulness, or a running over of infinite bowels to objects in a miserable and helpless condition. But grace signifies that God still acts in this as a free agent, not being wrought upon by the misery of the creature, as a procuring cause; but of his own princely mind.

Was there no object of pity among those that in the old world perished by the flood, or that in Sodom were burned with fire from heaven? doubtless, according to our apprehension, there were many: but Noah, and he only found grace in God's eyes, not because that of himself he was better than the rest; but God acted as a gracious prince towards him, and let him share in mercy, of his own sovereign will and pleasure. But this at first was not so fully made manifest, as it was afterwards. Wherefore the propitiatory was not called as here, a throne of grace, but a mercy-seat, albeit there was a great glory in them terms also; for, by mercy-seat was shewed, not only that God had compassion for men; but that also to be good was as his continual resting-place, whither he would at length retire, and where he would sit down and abide, whatever terrible or troublesome work for his church was on the wheel at present. For a seat is a place of rest, yea, is prepared for that end: and in that here mercy is called that seat, it is to shew, as I said, that whatever work is on the wheel in the world, let it be never so dreadful and amazing, yet to God's church it shall end in mercy, for that that is God's resting-place. Wherefore after God had so severely threatened and punished his church under the name of a whorish woman, as you may read in the prophet Ezekiel, he saith, *So I will make my fury towards thee to rest, and my jealousy shall depart from thee; and I will be quiet, and will be no more angry.* And again, speaking of the same people, and of the same punishments, he saith, *Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.* And again, *I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest*

mayest remember, and be confounded, and never open thy mouth any more; because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God. These, with many more places, shew, that mercy is God's place of rest, and thither he will retire at last, and from thence will bless his church, his people.

But yet these terms (a throne, the throne of grace) doth more exceed in glory: not only because the word *grace* shews that God, by all that he doth towards us in saving and forgiving, acts freely as the highest Lord, and of his own good-will and pleasure, but also for that he now saith, that his grace is become a king, a throne of grace. A throne is not only a seat for rest, but a place of dignity and authority. This is known to all. Wherefore by this word, *a throne, or the throne of grace*, is intimated, that God ruleth and governeth by his grace. And this he can justly do; *Grace reigns through righteousness, unto eternal life, through Jesus Christ our Lord*. So then, in that here is mention made of a throne of grace, it sheweth, that sin, and Satan, and death and hell, must needs be subdued. For these last mentioned are but weakness and destruction; but grace is life, and the absolute sovereign over all these to the ruling of them utterly down. A throne of grace.

But this then God plainly declareth, that he is resolved this way to rule, and that he pointeth at sin as his deadly foe: and if so, then, *where sin aboundeth, grace must much more abound*. For it is the wisdom and discretion of all that rule, to fortify themselves against them that rebel against them what they can. Wherefore he saith again, *Sin shall not have dominion over you, for you are not under the law, but under grace*. Sin seeks for the dominion, and grace seeks for the dominion; but sin shall not rule, because it has no throne in the church among the godly. Grace is king, grace has the throne, and the people of God are not under the dominion of sin, but of the grace of God, the which they are here implicitly bid to acknowledge, in that they are bid to come boldly

to it for help: *That we may obtain mercy, and find grace to help, to help in time of need.* For as from the hand and power of the king comes help and succour to the subject, when assaulted by an enemy; so from the throne of grace, or from grace as it reigns, comes the help and health of God's people. Hence it is said again, *A glorious high throne from the beginning is the place of our sanctuary.* Here then the saints take shelter from the roaring of the devil, from the raging of their lusts, and from the fury of the wicked. That also is a very notable place, *He will subdue our iniquities, and thou wilt cast our sins into the depth of the sea.* He speaks here of God solacing himself in mercy, and as delighting of himself in the salvation of his people, and that without comparison: *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.* Thus is mercy and grace got into the throne, reigns, and will assuredly conquer all; yea, will conquer, and that with a shout. Mercy rejoiceth against judgement; yea, glorieth when it getteth the victory of sin, and subdueth the sinner unto God and to his own salvation, as is yet more fully shewed in the parable of the prodigal son. But this, briefly to shew you something of the nature of the terms, and what must necessarily be implied thereby.

We will in the next place shew, what is to be inferred from hence. And,

1st, To be sure this is inferred, That converted men are not every way, or in every sense, free from the being of sin. For, were they, they need not betake themselves to a throne of grace for help; when it saith there is grace in God, it inferreth, that there is sin in the godly; and when it saith, grace reigns, as upon a throne, &c. it implies, that sin would ascend the throne, would reign, and would have the dominion over the children of God. This also is manifest, when he saith, *Let not sin therefore reign in our mortal body, that you should obey it in the lusts thereof.* And the only way to prevent it, is to apply

ourselves, as by the text we are directed, to the throne of grace for help against it.

2dly, The text implies, That at certain times the most godly man in the world may be hard put to it by the sin that dwelleth in him; yea, so hard put it, as that there can be no ways to save himself from a fall, but by imploring heaven, and the throne of grace, for help. This is called the needy time, the time when the wayfaring man that knocked at David's door shall knock at ours; or when we are got into the sieve into which Satan did get Peter; or when those sifts are about our ears that were about Paul's; and when that thorn pricks us that Paul said was in his flesh. But why, or how comes it to pass, that the godly are so hard put to it at these times, but because there is in them, that is, in their flesh, no good thing, but consequently all aptness to close in with the devil and his suggestions, to the overthrow of the soul?

But now here we are presented with a throne of grace, unto which, as David says, we must continually resort; and that is the way to obtain relief, and to find help in the time of need.

3dly, As Christians are sometimes in imminent dangers of falling, so sometimes it is so, that they are fallen, are down, down dreadfully, and can by no means lift up themselves. And this happeneth unto them because they have been remiss as to the conscientious performance of what by this exhortation they are enjoined to. They have not been constant supplicants at this throne, for preserving grace; for had they, they should, as the text suggests, most certainly have kept from such a fall; help should have been granted them in their needful time. But that is it of which such are guilty, which is written in the Prophet Isaiah, *But thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel. Therefore thou art profaned, therefore thou art given to reproaches.*

Now, as they which are fallen are kept from coming down, by coming to this throne of grace, so those that are fallen must rise by the scepter of love extend-

ed to them from thence. Men may fall by sin, but cannot raise up themselves without the help of grace.

Wherefore, it is worthy of our inquiry after a more thorough knowledge of this throne of grace, whence, as we may well perceive, our help comes, and by what comes from thence we are made to stand.

I therefore come now to a more particular description of this throne of grace; and to shew how the godly know, or may know it, from other thrones of God.

First, then, This throne of grace is the humanity, or heart and soul of Jesus Christ, in which God sits and resteth for ever, in love towards them that believe in him; *Forasmuch as Christ did by the body of his flesh, when here, reconcile them unto the Father. The key of David, saith God, I will lay upon his shoulder: so he shall open and none shall shut, and he shall shut and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his Father's house. For a glorious throne to his Father's house, that is, for his Father's house, to come to their Father by; for that they shall always find him thereon; or, as another scripture saith, In him reconciling them unto him, not imputing to them their trespasses and sins.*

Nor is it possible, if we lay aside the human nature of Christ, for us to find any such thing as a throne of grace, either in earth or heaven; for that then nothing can be found to be the rest of God. *This is my well-beloved Son, in whom I am well pleased, is God's own language; but there is none other of whom he hath so said. Wherefore he resteth in him towards us, and in him only. Besides, grace cannot be extended towards us but in a way of justice; for that the law and our sin obstructeth another way; but lay the human nature of Christ aside, and where will you find, that that shall become such a sacrifice to justice for the sin of men, as that God, for the sake of that, shall both forgive, and cause that grace for ever should reign towards us in such a way? It reigns through righteousness, or justice, by Jesus Christ, and no way else. Christ Jesus, therefore, is this throne of grace,*

or him, or that by which grace reigns towards the children of God.

That scripture also gives us a little light herein, *And I beheld, and lo! in the midst of the throne, &c. stood a Lamb, as it had been slain.* This is to shew the cause why grace is so freely let out to us, even for that there stands there in the midst of the throne, and in the midst of the elders, a lamb as it had been slain, or, as it was made a sacrifice for our sin; for, as a slain lamb, he now lives in the midst of the throne, and is the meritorious cause of all the grace that we enjoy. And though it seems by this text, that the throne is one thing, and the Lamb another yet the Lamb of God is the throne, though not as a lamb or sacrifice, but as one that by his sacrifice has made way for grace to run like a river into the world. The Son of God, Jesus Christ, is ALL; he is the throne, the altar, the priest, the sacrifice, and all; but he is the throne, the priest, the altar, and the sacrifice, under divers considerations. He is not the throne as he is the priest; he is not the priest as he is the sacrifice; he is not the sacrifice as he is the altar; yet is truly all these: Yea, there is no throne of grace, no high-priest, no propitiatory sacrifice, &c. but he: Of all which we may yet speak further, before we conclude this treatise.

I conclude, then, that Christ Jesus in his human nature is this throne of grace: In his human nature, I say, he has by that completely accomplished all things necessary for the making way for grace to be extended to men; and that is not only God's place of rest, but that by and from which, as upon a glorious throne, his grace shall reign over devil, death, sin, hell, and the grave, for ever.

This human nature of Christ is also called the tabernacle of God; for the fulness of the Godhead dwells in it bodily. It is God's habitation, his dwelling-place, his chair and throne of state. He doth all in and by it, and without it he doth not any thing. But to pass this, let us come to the next thing.

Secondly, We will now come to discourse of the placing

placing of this throne of grace, or to discover where it is erected. And for this we must repair to the type, which, as was said before, is called the mercy-seat; the which we find, not in the outward court, nor yet within the first vail; which signifies, not in the world, nor in the church on earth, but in the holy of the holies, or after the second vail, the flesh of Christ. There than is this throne of God, this throne of grace, and no where here below. And for as much as it is called the throne of God, of grace, and is there, it signifieth that it is the highest and most honourable. Hence he is said to be far above all heavens, and to have a name above every name.

Wherefore he that will come to this throne of grace, must know what manner of coming it is by which he must approach it; and that is, not personally, but by runnings out of heart; not by himself, but by his Priest, his High-priest; for so it was in the type. Into the second, where the mercy-seat was, went the high-priest alone, that is, personally, and the people by him, has he made intercession for them.

This then must be done by those that will approach to this throne of grace: They must go to God, as he is enthroned in Christ; by Christ, as he is the High-priest of his church; and they must go to him in the holiest, by him.

But again, as this throne of grace is in the holiest, not in the world, not in the church on earth, so it is in this holiest set up above the ark of the testimony: for so was the mercy-seat, it was set up in the most holy place, above the ark of the testimony. The ark of the testimony; What was that? Why it was the place of the law, the ark in which it was kept: the testimony was the law, the ark was prepared to put that in. This ark in which was put this law, was set up in the holiest, and the mercy-seat was set above it, for so was Moses commanded to place them: *Thou shalt make an ark, saith God, and thou shalt make a mercy-seat: the ark shall be called the ark of the testimony, and there thou shalt put the testimony* which

which I give thee, (that is, the law), and thou shalt put the mercy-seat above upon the ark, and there will I meet with thee, from above the mercy-seat between the two cherubims which are upon, that is, above the ark of the testimony, shadowing the mercy-seat.

Thus then were things of old ordained in the type, by which we gather what is now to be minded in our worshipping of God. There was an ark made, and the two tables of stone, in which the law was writ, was put therein. This ark, with these two tables, were put into the holiest, and this mercy-seat was set above it. The Holy Ghost, in my mind, thus signifying that grace sits upon a throne that is higher than the law, above the law, and that grace therefore is to rule before the law, and notwithstanding all the sentence of the law; for it sitteth, I say, upon a throne, but the law sits on none; a throne, I say, which the law, instead of accusing, justifieth and approveth. For although it condemneth all men, yet it excepteth Christ, who in his manhood is this throne of grace. Him, I say, it condemneth not, but approveth, and liketh well of all his doings; yea, it granteth him, as here we see, as a throne of grace, to be exalted above itself; yea, it cannot but so do, because by wisdom and holiness itself, which is also the Lord of the law, it is appointed so to do. Here then is the throne of God, the throne of grace, namely, above the ark of the testimony: on this God and his grace sits, reigns, and gives leave to sinners to approach his presence for grace and mercy. He gives, I say, for those sinners so to do, that have washed before in the brazen laver that is prepared to wash in first, of which we may speak more anon.

Now, behold the wisdom of God in his thus ordaining of things, in his placing, in the first place the law, and Christ the ark of the testimony, and the mercy-seat or throne of grace, so nigh together; for doubtless it was wisdom that thus ordained them, and it might so ordain for these reasons.

1. That we that approach the throne of grace, might when we come there, be made still to remem-

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ber that we are sinners, (for by the law is knowledge of sin), and behold just before us is this ark in which are the two tables that condemn all flesh : yea, we must look that way, if we look at all ; for just above it is the mercy-seat or throne of grace. So then here is a memento for them that come to God, and to his throne of grace, for mercy, to wit, the law, by which they are afresh put in remembrance of themselves, their sins, and what need they have of fresh supplies of grace. I read that the laver of brass and the foot of it was made of the looking-glasses of the women that assembled at the door of the tabernacle, methinks to signify, that men might see their sinnyrches when they came to wash ; so here you see the law is placed even with the mercy-seat, (only that stood above), whereby those that come to the throne of grace for mercy, might also yet more be put in mind that they are sinners.

2. This also tendeth to set an edge upon prayer, and to make us the more fervent in spirit when we come to the throne of grace. Should a king ordain that the ax and halter should be before all those that supplicate him for mercy, it would put yet an edge upon all their petitions for his grace, and make them yet the more humbly and fervently implore his Majesty for favour.

But behold, the mercy-seat stands above, is set up above the ark and testimony that is in it. Here therefore we have encouragement to look for good. For observe, though here is the law, and that too in the holiest of all, whither we go; yet above it is the mercy-seat and throne of grace triumphant, unto which we should look, and to which we should direct our prayers. Let us therefore come boldly to the throne of grace, notwithstanding the ark and testimony is by; for the law cannot hurt us when grace is so nigh; besides, God is now not in the law, but upon the throne of grace that is above it, to give forth pardons, and grace, and helps at a time of need.

This then may serve to inform some, whereabouts they are, when they are in their closets, and at prayer.

er. Art thou most dejected when thou art at prayer? Hear me, thou art not far from the throne of grace; for thy dejection proceedeth from thy looking into the ark, into which God hath ordained, that whosoever looks shall die. Now if thou art indeed so near as to see thy sins, by thy reading of thyself by the tables in the ark, cast but up thine eyes a little higher, and behold, there is the mercy-seat and throne of grace to which thou wouldest come, and by which thou must be saved. When David came to pray to God, he said, *He would direct his prayer to God, and would look up.*

As who should say, when I pray, I will say to my prayers, O my prayers, mount up, stay not at the ark of the testimony, for there is the law and the condemnation; but soar aloft to the throne that stands above; for there is God, and there is grace displayed, and there thou mayest obtain what is necessary to help in time of need.

Some indeed that there be that know not what these things mean; they never read their sin nor condemnation for it, when they are upon their knees at their devotion, and so are neither dejected at the sight of what they are, nor driven with sense of things to look higher for help at need; for need, indeed, they see none. Of such I shall say, they are not concerned in our text, nor can they come hither, before they have been prepared so to do, as may appear before we come to an end.

And thus have I shewed you what this throne of grace is, and where it stands. And now I shall come to shew you how you shall find it, and know when you are come to it by several other things.

1. First, then, About the throne of grace, there is a rain-bow in sight like unto an emerald. This was the first sight that John saw after he had received his epistles for the seven churches. Before he received them, he had the great vision of his Lord, and heard him say to him, *I am he that was dead and am alive, or that liveth and was dead, and behold I am alive, for evermore, and have the keys of hell*

hell and of death. And a good preparation it was for a work of that nature that now he was called unto; to wit, that he might the more warmly and affectionately and confidently attest the truth which his Lord had now for him to testify to them.

So here, before he entereth upon his prophecy of things to come, he hears a first voice, and sees a first sight. The first voice that he heard was, *Come up hither,* and the first sight that he saw, was a throne with a rainbow round about it. And immediately (saith he) *I was in the Spirit; and behold a throne was set in heaven, and one sat upon the throne. And he that sat was to look upon like a Jasper, and a Sardin stone, and there was a rainbow round about the throne.*

The first time that we find in God's word mention made of a rainbow, we read also of its spiritual signification, to wit, that it was a token of the firmness of the covenant that God made with Noah, as touching his not drowning the earth any more with the waters of a flood. *I do set, saith he, my bow in the cloud, and it shall be a token of a covenant between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant which is between me and you, and every living creature of all flesh: and the waters shall no more become a flood to destroy all flesh.*

The first use therefore of the rainbow, it was to be a token of a covenant of mercy and kindness to the world; but that was not the utmost end thereof. For that covenant was but a shadow of the covenant of grace which God hath made with his elect in Christ, and that bow but a shadow of the token of the permanency and lastingness of that covenant. Wherefore the next time we read of the rainbow, is in the first of Ezekiel, and there we read of it, only with reference to the excellencies of its colour, For that it is there said to be exactly like the colour of the glory of the man that the prophet there saw as sitting upon a throne. The glory, that is, the

priestly robes; for he is a Priest upon the throne, and his robes become his glory and beauty. His robes; what is or are they, but his blessed righteousness, with the skirts of which he covereth the sinful nakedness of his people, and with the perfection of which he decketh and adorneth them as a bride adorneth herself with jewels.

Now here again, in the third place, we find a rainbow, a rainbow round about the throne; round about the throne of grace. A rainbow; that is, a token of the covenant, a token of the covenant of grace in its lastness; and that token is the appearance of the man Christ. The appearance; that is, his robes, his righteousness, from the appearance of his loins even upwards, and from the appearance of his loins even downwards, even down to the foot, as you have it in the book of the Revelations. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about: This was the appearance of the likeness of the glory of the Lord, &c.

The sum then is, that by the rainbow round about the throne of grace upon which God sitteth to hear and answer the petitions of his people, we are to understand the obediencial righteousness of Jesus Christ, which in the days of his flesh he wrought out and accomplished for his people; by which God's justice is satisfied, and their persons justified, and they so made acceptable to him. This righteousness, that shines in God's eyes more glorious than the rainbow in the cloud doth in ours, saith John, is round about the throne. But for what purpose? Why, to be looked upon. But who must look upon it? Why, God and his people; the people when they come to pray, and God when he is about to hear and give: *And the bow shall be in the cloud, says God, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.*

And I say, as the bow is for God to look on, so it is also for our sight to behold. A rainbow round a-

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about the throne, in sight; in whose sight? In John's and his companions, like unto an emerald.

We read of Solomon's great throne of ivory, that though there was not its like in any kingdom; yet he was not willing that the bow of it should stand before him. It was round behind. Oh! but God's throne has the bow before, even round about, to view, look upon in sight. Solomon's was but a shadow; and therefore fit to be put behind; but this is the sum and substance, and therefore fit to be before, in view, in sight, for God and his people to behold.

Thus you see that a rainbow is round about the throne of grace, and what this rainbow is. Look then when thou goest to prayer, for the throne; and that thou mayest not be deceived with a fancy, look for the rainbow too. The rainbow, that is, as I have said, the personal performances of Christ thy Saviour for thee. Look, I say, for that, it is his righteousness; the token of the everlastingness of the covenant of grace; the object of God's delight, and must be the matter of the justification of thy person and performances before God. God looks at it, look thou at it, and at it only. For in heaven or earth, if that be cast away, there is nothing to be found that can please God, or justify thee. If it be said, faith pleases God; I answer, Faith is a relative grace; take then the relative away, which, as to justification, is this spangling robe, this rainbow, this righteousness of Christ, and faith dies, and becomes as to what we now treat of, extinct and quenched as tow.

And a very fit emblem the rainbow is of the righteousness of Christ; and that in these particulars.

(1.) The rainbow is an effect of the sun that shines in the firmament; and the righteousness by which this throne of grace is encompassed, the work of the Son of God.

(2.) The rainbow was a token that the wrath of God in sending the flood was appeased; this righteousness of Christ is that for the sake of which God forgiveth us all trespasses.

(3.) The rainbow was set in the cloud, that the sinful

sinful man might look thereon, and wax confident in common mercy; this righteousness is shewed us in the word, that we may by it believe unto special mercy.

(4.) The bow is seen but now and then in the cloud; Christ's righteousness is but here and there revealed in the word.

(5.) The bow is seen commonly upon, or after rain; Christ's righteousness is apprehended by faith upon, or soon after the apprehensions of wrath.

(6.) The bow is seen sometimes more, sometimes less; and so is this righteousness, even according to the degree of clearness of the sight of faith.

(7.) The bow is of that nature, as to make whatever you shall look upon through it, to be of the same colour of itself, whether that thing be bush, or man, or beast; and the righteousness of Christ is that that makes sinners, when God looks upon them through it, to look beautiful, and acceptable in his sight, for we are made comely through his comeliness, and made accepted in the beloved.

One word more of the rainbow, and then to some other things. As here you read that the rainbow is round about the throne; so if you read on even in the same place, you shall find the glorious effects thereof to be far more than all that I have said. But,

2. As the throne of grace is known by the rainbow that is round about it; so also thou shalt know it by this, The High-priest is continually ministering before it; the High-priest, or Christ as priest, is there before God in his High-priest's robes, making continual intercession for thy acceptance there.

Now, as I said before, Christ is priest and throne and all; throne in one sense, priest in another; even as he was priest, and sacrifice, and altar too, when he became our reconciler to God.

As a priest here, he is put under the notion of an angel that came and stood at the altar to offer incense for the church all the time that the seven angels were to sound out with trumpets the alarm of God's wrath against the Antichristian world; lest that wrath should swallow them up also.

And (said John) another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of all saints, ascended up before God out of the angels hand.

Here then you have before the throne, that is the throne or mercy-seat, the High-priest, for there it was that God appointed that the altar of incense, or that to burn incense on, should be placed. This incense-altar in the type was to be over-laid with gold; but here the Holy Ghost implies, that it is all of gold. This throne then is the mercy-seat, or throne of grace, to which we are bid to come; and, as you see, here is the angel, the High-priest with his golden censer, and his incense, ready to wait upon us: For so the text implies, for he is there to offer his incense with the prayers of all saints that are waiting without at his time of offering incense within. So then, at the throne of grace, or before it, stands the High-priest of our propitiation, Christ Jesus, with his golden censer in his hand, full of incense, therewith to perfume the prayers of saints, that come thither for grace and mercy to help in time of need. And he stands there, as you see, under the name of an angel, for he is the angel of God's presence, and messenger of his covenant.

But now it is worth our considering, to take notice how, or in what method, the High-priest under the law was to approach the incense-altar. When he came to make intercession for the saints before the throne, he was to go in thither to do this work in his robes and ornaments; not without them, lest he died. The principal of these ornaments were, a breast-plate, an ephod, a robe, an embroidered coat, a miter, and a girdle. These are briefly called *his garments*, (in Rev. 1.), and in the general they shew us, that he is clothed with righteousness, girded with truth and faithfulness, (for that is the girdle of his reins to strengthen him) and that he beareth upon his heart the names of the children of Israel that are Israelites indeed: for

as on Aaron's breast-plate was fixed the names of the twelve tribes of Israel, and he was to bear the weight of them by the strength of his shoulders, so are we on the heart of Christ.

Thus therefore is our High-priest within the holiest to offer incense upon the golden altar of incense, that is before the throne. Wherefore, when thou goest thither, even to the throne of grace, look for him, and be not content, though thou shouldst find God there, if thou findest not him, (I suppose now an impossibility, for edification's sake), for without him nothing can be done; I say, without him as a priest. He is the throne, and without him as a throne, God has no resting-place as to us; he is a priest, and without him as such, we can make no acceptable approach to God; for by him as priest, our spiritual sacrifices are accepted. By him therefore let us offer the sacrifice of praise to God continually, giving thanks, and confessing to and in his name.

And for our further edification herein, let us consider, that as God has chosen and made him his throne of grace; so he has sworn, that he shall be accepted as a priest for ever there. For his natural qualifications we may speak something to them afterwards; in the mean time know, that there is no coming to God, upon pain of death without him.

Nor will it out of my mind, but that his wearing the rainbow upon his head, doth somewhat belong to him as priest, his priestly vestments being for glory and beauty, as afore was said, compared to the colour of it. But why doth he wear the rainbow upon his head; but to shew, that the sign, that the everlastingness of the covenant of grace is only to be found in him; that he wears it as a miter and frontlet of gold, and can always plead it with acceptance to God, and for the subduing of the world and good of his people. But,

3. The throne of grace is to be known by the sacrifice that is presented there. The high-priest was not to go into the holiest, nor come near the mercy-seat; the which, as I have shewed you, was a type of our throne of grace, without blood. But into the second

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went the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. Yea, the priest was to take of the blood of his sacrifice, and sprinkle it seven times before the Lord, that is, before the mercy-seat, or throne of grace; and was to put some of the blood upon the horns of the altar of incense before the Lord. So then the throne of grace is known by the blood that is sprinkled thereon, and by the atonement that by it is made there. I told you before that before the throne of grace there is our High-priest; and now I tell you, there is his sacrifice too; his sacrifice which he there presenteth as amends for the sins of all such as have a right to come with boldness to the throne of grace. Hence, as I mentioned before, there is said to be in the midst of the throne (the same throne of which we have spoken before) a lamb as it had been slain. The words are to the purpose, and signify, That in the midst of the throne is our sacrifice, with the very marks of his death upon him, shewing to God that sitteth upon the throne, the holes of the thorns, of the nails, of the spear; and how he was disfigured with blows and blood when at his command he gave himself a ransom for his people; for it cannot be imagined that either the exaltation or glorification of the body of Jesus Christ, should make him forget the day in which he died the death for our sins; especially since that which puts worth into his whole intercession is the death he died, and blood he shed upon the cross, for our trespasses.

Besides, there is no sight more taketh the heart of God, than to see of the travail of the soul, and the bruising of the body of his Son for our transgressions. Hence it is said, *He is in the midst of the throne as he died, or as he had been slain.* It is said again, *The Lamb that is in the midst of the throne shall feed them.* The Lamb, that is, the Son of God, as a sacrifice, shall be always in the midst of the throne to feed and comfort his people. He is the throne, he is the priest, he is the sacrifice. But then how as a Lamb is he in the midst of the throne? Why, the meaning in mine opinion

opinion is, that Christ, as a dying and bleeding sacrifice, shall be the chief in the reconciling of us to God; or that his being offered for our sins shall be of great virtue when pleaded by him as a priest, to the obtaining of grace, mercy and glory for us. By his blood he entereth into the holy place; by his blood he hath made an atonement for us before the mercy-seat: His blood it is that speaketh better for us than the blood of Abel did for Cain; also it is by his blood that we have bold admittance into the holiest; wherefore no marvel if you find him here a Lamb, as it had been slain, and that in the midst of the throne of grace.

While thou art therefore thinking on him, as he is in the throne of grace, forget him not as he is priest and sacrifice; for as a priest he makes atonement; but there is no atonement made for sin without a sacrifice. Now, as Christ is a sacrifice, so he is to be considered as passive, or a sufferer; as he is a priest, so he is active, or one that hath offered up himself; as he is an altar, so he is to be considered as God: For in and upon the power of his God-head he offered up himself. The altar then was not the cross, as some have foolishly imagined. But as a throne, a throne of grace; so he is to be considered as distinct from these three things, as I also have hinted before.

Wouldst thou then know this throne of grace, where God sits to hear prayers and give grace? then cast the eyes of thy soul about, and look until thou findest the Lamb there; a Lamb there as it had been slain: for by this thou shalt know thou art right. A slain-Lamb, or a Lamb as it had been slain, when it is seen by a suppliant in the midst of the throne, whither he is come for grace, is a blessed sight! A blessed sight indeed! And it informs him he is where he should be.

And thou must look for this, the rather because without blood is no remission: He that thinks to find grace at God's hand, and yet enters not into the holiest by the blood of Jesus, will find himself mistaken, and will find a dead instead of a living way. For if not any thing below, or besides blood, can yield remission on God's part, how should remission be received

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by us without our acting faith therein? We are justified by his blood, through faith in his blood. Wherefore, I say, look when thou approachest the throne of grace, that thou give diligence to see for the Lamb; that is as it had been slain in the midst of the throne of grace; and then thou wilt have, not only a sign that thou presentest thy supplications to God, where, and as thou shouldst; but there also wilt thou meet with matter to break, to soften, to bend, to bow, and to make thy heart as thou would have it; for if the blood of a goat will, as some say, dissolve an adamant, a stone that is harder than flint; shall not the sight of a Lamb as it had been slain, much more dissolve and melt down the spirit of that man that is upon his knees before the throne of grace for mercy; especially when he shall see, that not his prayers, nor his tears, nor his wants, but the blood of the Lamb, has prevailed with a God of grace, to give mercy and grace to an undeserving man. This then is the third sign by which thou shalt know when thou art at the throne of grace: that throne is sprinkled with blood; yea, in the midst of that throne there is to be seen to this day, a Lamb as it had been slain; and he is in the midst of it, to feed those that come to that throne, and to lead them by and to living fountains of water. Wherefore,

4. The throne of grace is to be known by the streams of grace that continually proceed therefrom, and that like a river run themselves out into the world. And, saith John, *He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.* Mark you, here is again a throne, the throne of God, which, as we have shewed, is the human nature of his Son; out of which, as you read, proceeds a river, a river of water of life, clear as crystal, And the joining of the Lamb also here with God, is to shew that it comes, I say, from God, by the Lamb; by Christ, who as a lamb, or sacrifice for sin, is the procuring cause of the running of this river; it proceedeth out of the throne of God and of the Lamb. Behold therefore how carefully here the Lamb is brought in, as one

from or through whom proceeds the water of life to us. God is the spring-head; Christ the golden pipe of conveyance; the elect, the receivers of this water of life. He saith not here, *the throne of the Lamb*, but *and of the Lamb*, to shew, I say, that he it is out of or through whom this river of grace should come. But if it should be understood that it proceedeth from the throne of the Lamb, it may be to shew that Christ also has power as a mediator, to send grace like a river into the church: And then it amounts to this, that God, for Christ's sake, gives this river of grace, and that Christ for his merits sake, has power to do so too. And hence is that good wish, so often mentioned in the epistles, *Grace to you, and peace from God the Father, and the Lord Jesus Christ.* And again, *Grace be to you from God the Father, and from the Lord Jesus Christ. For Christ has power with the Father to give grace and forgiveness of sins to men.* But let us come to the terms in this text. Here we have a throne, a throne of grace: and to shew that this throne is it indeed, therefore there proceeds therefrom a river of this grace, put here under the term of *water of life*, a term fit to express both the nature of grace and the condition of him that comes for it to the throne of grace.

It is called by the name of *water of life*, to shew what a reviving cordial the grace of God in Christ is, shall be, and will be found to be, of all those that by him shall drink thereof. It shall be in him, even in him that drinks it, a well of water springing up unto everlasting life; it will therefore beget life, and maintain it; yea, will itself be a spring of life, in the very heart of him that drinks it. Ah! it will be such a preservative also to spiritual health, as that by its virtue the soul shall for ever be kept; I say, the soul that drinks it, from total and final decay; it shall be in them a well of living water, springing up unto everlasting life.

But there is also by this phrase or term briefly touched the present state of them that shall come hither to drink; they are not the healthful, but the sick.

is with the throne of grace, as it is with the Bath, and other places of sovereign and healing waters, they are most coveted of them that are diseased, and do also shew their virtues on those that have their health and limbs; so, I say, is the throne of grace, its waters are for healing, for soul-healing, that is their virtue. Wherefore, as at those waters above mentioned the lame leave their crutches, and the sick such signs of their recovery as may be a sign of their receiving health and cure there; so at the throne of grace it is where true penitents, and those that are sick for mercy, do leave their sighs and tears: and the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall (there) wipe away all tears from their eyes. Wherefore as Joseph washed his face, and dried his tears away, when he saw his brother Benjamin; so all God's saints shall here, even at the throne of grace, where God's Benjamin, or the Son of his right hand is, wash their souls from sorrow, and have their tears wiped from their eyes: Wherefore, O thou that art diseased, afflicted, and that wouldst live, come by Jesus to God as merciful and gracious; yea, look for this river when thou art upon thy knees before him, for by that thou shalt find whereabout is the throne of grace, and so where thou mayest find mercy.

But again, as that which proceeds out of this throne of grace is called *water of life*, so it is said to be a river, a river of water of life. This, in the first place, shews, that with God is plenty of grace, even as in a river there is plenty of water: a pond, a pool, a cistern, will hold much, but a river will hold more; from this throne come rivers and streams of water of life, to satisfy those that come for life to the throne of God.

Further, As by a *river* is shewed what abundance of grace proceeds from God through Christ; so it shews the unsatiable thirst and desire of one that comes indeed aright to the throne of grace for mercy. Nothing but rivers will satisfy such a soul, ponds, pools, and cisterns, will do nothing: such an one is like him of whom it is said, *Behold he drinketh up a river, and*

hasteth not; he trusteth that he can draw up Jordan into his mouth. This David testifies, when he saith, As the hart panteth after the water-brooks, so panteth my soul after thee, O God. Hence the invitation is proportionable, Drink abundantly, and that they that are saved, are saved to receive abundance of grace; they that receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. And hence it is said again, When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear, I the God of Israel will not forsake them. But, Lord, how wilt thou quench their boundles thirst? I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of waters, and the dry land springs of water. Behold here is a pool of water as big as a wilderness, enough one would think to satisfy any thirsty soul. Oh, but that will not do! wherefore he will open rivers, fountains, and springs, and all this is to quench the drought of one that thirsteth for the grace of God, that they may have enough: They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures, for with thee is the fountain of life, &c.

This abundance the throne of grace yieldeth for the help and health of such as would have the water of life to drink, and to cure their diseases withal; it yields a river of water of life.

Moreover, since grace is said here to proceed as a river from the throne of God and of the Lamb, it is to shew the commonness of it; rivers you know are common in the stream, however they are at the head. And to shew the commonness of it, the apostle calls it *the common salvation*; and it is said in Ezekiel and Zecharias, to go forth to the desert, and into the sea, the world, to heal the beasts and fish of all kinds that are there. This therefore is a text that shews us what it is to come to a throne, where the token of the covenant of grace is, where the High-priest ministereth, and in the midst of which there is a Lamb, as it had been slain: for from thence there come not

drops,

drops, nor showers, but rivers of the grace of God, a river of water of life.

Again, as the grace that we here read of is said, as it comes from this throne, to come as a river of water of life ; so it is said to be pure and clear as crystal. *Pure* is set in opposition to *muddy* and *dirty* waters, and *clear* is set in opposition to those waters that are *black*, by reason of the cold and icyish nature of them ; therefore there is conjoined to this phrase, the word *crystal*, which all know is clear and shining stone. Indeed the life and spirit that is in this water, will keep it from looking black and dull ; and the throne from whence it comes, will keep it from being muddy, so much as in the streams thereof : *The blessing of the Lord it maketh rich, and he addeth no sorrow with it.* Indeed all the sorrow that is mixed with our Christianity, it proceedeth as the procuring cause, from ourselves, not from the throne of grace ; for that is the place where our tears, as was shewed you, are wiped away ; and also where we hang up our crutches : The streams thereof are pure and clear, not muddy nor frozen, but warm and delightful, and that make glad the city of God.

These words also shew us, that this water of itself can do, without a mixture of any thing of ours. What comes from this throne of grace is pure grace, and nothing else ; clear grace, free grace, grace that is not mixed, nor need be mixed with works of righteousness which we have done ; it is of itself sufficient to answer all our wants, to heal all our diseases, and to help us at a time of need.

It is grace that chuses, it is grace that calleth, it is grace that preserveth, and it is grace that brings to glory : even the grace that like a river of water of life proceedeth from this throne : And hence it is, that from first to last, we must cry, Grace, grace unto it.

Thus you see what a throne the Christian is invited to ; it is a throne of grace whereon doth sit the God of all grace ; it is a throne of grace before which the Lord Jesus ministereth continually for us ; it is a throne

throne of grace sprinkled with the blood, and in the midst of which is a lamb as it had been slain ; it is a throne with a rainbow round about it, which is the token of the everlasting covenant, and out of which proceeds, as here you read, a river, a pure river of water of life, clear as crystal.

Look then for these signs of the throne of grace, altho' you that would come to it, and rest not, until by some of them you know that you are even come to it ; they are all to be seen, have you but eyes ; and the sight of them is very delectable, and has a natural tendency in them when seen, to revive and quicken the soul. But,

5. As the throne of grace is known and distinguished by the things above named, so it is by the effects which these things have wrought : There is about that throne four and twenty seats, and upon the seats four and twenty elders sitting, clothed in white raiment, and they have on their heads crowns of gold.

There is no throne that has these signs and effects belonging to it but this ; wherefore, as by these signs, so by the effects of them also, one may know which is, and so when he is indeed come to the throne of grace.

And a little as we commented upon what went before, we will also touch upon this.

(1.) By seats, I understand places of rest and dignity ; places of rest, for that they that sit on them do rest from their labours ; and places of dignity, for that they are about the throne : *And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God.* And forasmuch as the seats are mentioned before they are mentioned that sat thereon, it is to shew, that the places were prepared before they were converted.

(2.) The elders, I take to be the twelve patriarchs and the twelve apostles, or the first fathers of the churches ; for they are the elders of both the churches, that is, both of the Jewish and Gentile church of God ; they are the ancients, as also they are called in the prophet Isaiah, which are in some sense the

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the fathers of both these churches. These elders are well set forth by that four and twenty that you read of in the book of Chronicles, who had every one of them for sons twelve in number. There therefore the four and twenty are.

(3.) Their sitting denoteth also their abiding in the presence of God: *Sit thou at my right hand*, was the Father's word to the Son, and also signifieth the same.

It is then the throne of grace where the four and twenty seats are, and before which the four and twenty elders sit.

(4.) Their white robes are Christ's righteousness, their own good works and glory; not that their works brought them thither; for they were of themselves polluted, and were washed white in the blood of the Lamb: but yet God will have all that his people have done in love to him be rewarded: Yea, and they shall wear their own labours, being washed as afore is hinted, as a badge of their honour before the throne of grace, and this is grace indeed: *They have washed their robes, and made them white in the blood of the Lamb, therefore are they before the throne of God.* They have washed as others did before them.

(5.) *And they had on their heads crowns of gold.* This denotes their victory, and also that they are kings, and as kings shall reign with him for ever and ever.

(6.) But what! were they silent? did they say, did they do nothing while they sat before the throne? Yes, they were appointed to be singers there. This was signified by the four and twenty that we made mention of before, who with their sons were instructed in the songs of the Lord, and all that were cunning to do so then, were two hundred fourscore and eight. These were the figure of that hundred forty and four thousand redeemed from the earth. For as the first four and twenty, and their sons, are said to sing and to play upon cymbals, psalters, and harps; and as they are there said to be instructed and cunning in the songs of the Lord; so these that sit before the throne, are said also to sing with harps in their hands, their song before the throne; and such song it was,
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and so cunningly did they sing it, that no man could learn it, but that hundred and forty and four thousand which were redeemed from the earth.

Now, as I said, as he at first began with four and twenty in David, and ended with four and twenty times twelve; so here in John, he begins with the same number, but ends with such a company that no man could number. For, he saith, *After this I looked, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And they cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and the elders, and the four beasts, and fell before the throne on their faces, and worshipped God.*

This numberless number seems to have got the song by the end; for they cry aloud, *Salvation, salvation to our God, and to the Lamb*; which to be sure is such a song that none can learn but them that are redeemed from the earth.

But I say, what a brave encouragement is it for one that is come for grace to the throne of grace, to see so great a number already there, on their seats, in their robes, with their palms in their hands, and their crowns upon their heads, singing of salvation to God, and to the Lamb!

And I say again, (and speak now to the dejected), methinks it would be strange, O thou that art so afraid that the greatness of thy sins will be a bar unto thee, if amongst all this great number of pipers and harpers that are got to glory, thou canst not espy one that when here, was as vile a sinner as thyself. Look man, they are there for thee to view them, and for thee to take encouragement to hope, when thou shalt consider what grace and mercy has done for them. Look again, I say, now thou art upon thy knees, and see if some that are among them have not done worse than thou hast done. And yet behold, they are set down; and yet behold they have their crowns on their heads,

heads, their harps in their hands, and sing aloud of salvation to their God, and to the Lamb.

This then is a fifth note or sign that doth distinguish the throne of grace from other thrones: There are before that to be seen, for our encouragement, a numberless number of people sitting and singing round about it: Singing, I say, to God for his grace, and to the Lamb for his blood, by which they are secured from the wrath to come: *And the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials of odours, which are the prayers of saints, and they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us to our God, kings and priests, and we shall reign on the earth.*

Behold, tempted soul, dost thou not yet see what a throne of grace here is, and what multitudes are already arrived thither, to give thanks unto his name that sits thereon, and to the Lamb for ever and ever? And wilt thou hang thy harp upon the willows, and go drooping up and down the world, as if there was no God, no grace, no throne of grace, to apply thyself unto, for mercy and grace to help in time of need? Hark! dost thou not hear them what they say, *Worthy, say they, is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, (where they are), and on the earth, (where thou art), and under the earth, and such as are in the sea, and all that are therein, heard I saying, blessing, honour, glory, and power, be to him that sitteth upon the throne. and unto the Lamb for ever and ever.*

All this is written for our learning, that we through patience and comfort of the scriptures might have hope; and that the drooping ones might come boldly to the throne of grace, to obtain grace and mercy to help in time of need.

They bless, they all bless; they thank, they all thank; and wilt thou hold thy tongue? *They have all receiv-*

ed of his fulness, and grace for grace; and will he shut thee out? Or is his grace so far gone, and so near spent, that now he has not enough to pardon, and secure, and save one sinner more? For shame, leave off this unbelief. Wherefore (dost thou think) art thou told all this, but to encourage thee to come to the throne of grace? And wilt thou hang back or be sulen, because thou art none of the first? since he hath said, *The first shall be last, and the last first.* Behold the legions, the thousands, the untold and numberless number that stand before the throne, and be bold to hope in his mercy.

6. As the throne of grace is distinguished from other thrones by these, so out of this throne proceeds lightnings, and thunderings, and voices: Also before this throne are seven lamps of fire burning, which are the seven spirits of God. This then is another thing by which the throne of grace may be known as an effect of what is before. So again it is said, *That from the altar of incense that stood before the throne, there was voices, and thunderings, and lightnings, and an earthquake.* All these then come out of the holiest, where the throne is, and are inflamed by this throne, and by him that sits thereon.

(1.) Lightnings here are to be taken for the illuminations of the Spirit in the gospel; as it is said in the book of Psalms, *They looked to him (on the throne) and were lightened:* Or, as it is said in other places, *The voice of thy thunder was in the heavens, the lightnings lightened the world.* And again, *His lightnings lightened the world, the earth saw it and trembled.*

This lightning therefore communicates light to them that sit in darkness. God, saith the Apostle, *who commanded the light to shine out of darkness, hath shined in to our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* It was from this throne that the light came that struck Paul off his horse, when he went to destroy it, and the people that professed it. These are those lightnings by which sinners are made to see their sad condition, and by which they are made to see the way out of it. Art thou then

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made to see thy condition how bad it is, and that the way out of it is by Jesus Christ? (for, as I said, he is the throne of grace). Why then, come orderly in the light of these convictions to the throne from whence thy light did come, and cry there, as Samuel did to Eli, *Here I am, for thou hast called me.* Thus did Saul by the light that made him see; by it he came to Christ, and cried, *Who art thou Lord?* and, *What wouldst thou have me to do?* And is it not an encouragement to thee to come to him, when he lights thy candle that thou mightst see the way; yea, when he doth it on purpose that thou mightst come to him? *He gives light to them that sit in darkness, and in the shadow of death, (what to do?) to guide our feet in the way of peace.*

This interpretation of this place seems to me most to cohere with what went before; for first you have here a throne, and one sitting on it; then you have the elders, and in them presented to you the whole church, sitting round about the throne: then you have in the words last read unto you, a discourse how they came thither, and that is, by the lightnings, thunders, and voices that proceed out of the throne.

(2.) As you have here lightnings, so thereto is adjoined thunders: There proceeded out of this throne lightnings and thunders. By thunders, I understand that powerful discovery of the majesty of God by the word of truth, which seizeth the heart with a reverential dread and awe of him: hence it is said, *The voice of the Lord is full of majesty; the voice of the Lord breaketh the cedars.* The voice, that is, his thundering voice. *Canst thou thunder with a voice like him? And the thunder of his power who can understand.* It was upon this account that Peter, and James, and John, were called *the sons of thunder*, because, in the word which they were to preach, there was to be not only lightnings, but thunders; not only illuminations, but a great seizing of the heart with the dread and majesty of God, to the effectual turning of the sinner to him.

Lightnings without thunder are in this case dangerous, because they that receive the one without the other are subject to miscarry: They were once enlightened,

but you read of no thunder they had, and they were subject to fall into an irrecoverable state. Saul had thunder with his lightnings, to the shaking of his soul; so had the three thousand; so had the jailor: they that receive light without thunder are subject to turn the grace of God into wantonness; but they that know the terror of God will persuade men. So then, when he decrees to give the rain of his grace to a man, he makes a way for the lightning and thunder; not the one without the other, but the one following the other. Lightning and thunder is made a cause of rain, but lightning alone is not: *Who hath divided a water-course for the overflowing of waters? and a way for the lightning and thunder to cause it to rain on the earth, where no man is: on the wilderness wherein there is no man?*

Thus therefore you may see how in the darkest sayings of the Holy Ghost there is as great an harmony with truth as in the most plain and easy; there must be thunder with light, if thy heart be well poised and balanced with the fear of God: we have had great lightnings in this land of late years, but little thunders; and that is one reason why so little grace is found where light is, and why so many professors run on their heads in such a day as this is, notwithstanding all that they have seen.

Well then, this also should be an help to a soul to come to the throne of grace; the God of glory has thundered, has thundered to awaken thee, as well as sent lightnings to give thee light; to awaken thee to a coming to him, as well as to the enabling of thee to see his things; this then has come from the throne of grace; to make thee come hither: wherefore observe, where it is by these signs made mention of before, and by these effects; and go, and come to the throne of grace.

(3.) As there proceeds from this throne lightnings and thunders, so from hence it is said, voices proceed also: now these voices may be taken for such as are sent with this lightning and thunder to instruct, or for such as this lightning and thunder begets in our hearts.

(1.) It may be taken in the first sense, for light and dread, when it falleth from God into the soul, is attended with a voice or voices of instruction to the soul,

to

to know what to do. This it was in Paul's case: He had light and dread, and voices for his instruction; he had lightnings, and thunders, and voices: *Good and upright is the Lord; therefore will he teach sinners in the way: The meek will he guide in judgement; the meek will he teach his way.*

(2.) Or by voices you may understand, such as the lightning and thunder begets in our hearts: for though man is as mute as a fish to Godward, before this thunder and lightning comes to him, yet after that he is full of voices; (and how much more numerous are the voices, that in the whole church on earth are begot by these lightnings and thunders that proceed from the throne of grace); their faith has a voice, their repentance has a voice, their subjection to God's word has a voice in it; yea, there is a voice in their prayers, a voice in their cry, a voice in their tears, a voice in their groans, in their roarings, in their bemoaning of themselves, and in their triumphs.

This then is an effect of the throne of grace; hence it is said, That they proceed from it, even the lightning and the thunder, and the voices; that is, effectual conversion to God.

It follows then, that if all these are with thy soul, the operations of the throne of grace have been upon thee to bring thee to the throne of grace; first in thy prayers, and then in thy person: And this leads me to the next thing propounded to be spoken to, which is to shew who are the persons invited here to come to the throne of grace. *Let us therefore come.*

III. Now the persons here called upon to come to the throne of grace, are not all or every sort of men, but the men that may properly be comprehended under this word *Us* and *We*; *let us therefore come boldly, that We may obtain.* And they that are here put under these particular terms, are expressed both before and after, by those that have explication in them.

They are called, in the epistle to the Hebrews,

1. Such as give the most earnest heed to the word which they have heard.

2. They are such as see Jesus crowned with glory and honour.

3. They

3. They are called the children.
4. They are called the seed of Abraham.
5. They are called Christ's brethren.

So, chap. 3. they are called holy brethren, and said to be partakers of the heavenly calling, and the people of whom it is said, that Christ Jesus is the Apostle and High-priest of their profession.

They are called Christ's own house, and are said to be partakers of Christ.

They are said to be the believers, those that do enter in into the rest, those that have Christ for an High-priest, and with the feeling of whose infirmities he is touched and sympathiseth.

So, in chap. 6. they are called beloved, and the heirs of promise; they that have fled for refuge to lay hold on the hope set before them, they are called those that have hope as an anchor, and those for whom Christ as a fore-runner hath entered and taken possession of heaven.

So, chap. 7. they are said to be such as draw nigh unto God.

And, chap. 8. they are said to be such with whom the new covenant is made Christ.

Chap. 9. they are such for whom Christ has obtained eternal redemption, and such for whom he has entered the holy place.

Chap. 10. they are such as are said to be sanctified by the will of God, such as have boldness to enter into the holiest, by the blood of Jesus; such as draw near with a true heart, in full assurance of faith, (or that have liberty to do so), having their hearts sprinkled from an evil conscience, and their bodies washed with pure water; they were those that had suffered much for Christ in the world, and that became companions of them that so were used.

Yea, he tells them in the 11th chapter, that they and their patriarchs must be made perfect together.

He also tells them, in the 12th chapter, that already they are come to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to an innumerable

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erable company of angels; to the general assembly and church of the first born which are written in heaven, and to God the Judge of all; and to the spirits of just men made perfect, and to Jesus the mediator of the New Testament, and to the blood of sprinkling, that speaketh better things than that of Abel.

Thus you see what terms, characters, titles, and privileges, they are invested with, that are here exhorted to come to the throne of grace: From whence we may conclude, that every one is not capable of coming thither, no not every one that is under convictions, and that have a sense of the need of and a desire after the mercy of God in Christ.

Wherefore we will come, in the next place, to shew the orderly coming of a soul to the throne of grace for mercy: and for this we must first apply ourselves to the Old Testament, where we have the shadow of what we now are about to enter upon the discourse of and then we will come to the antitype, where yet the thing is far more explained.

1. First then, the mercy-seat was for the church, not for the world; for a Gentile could not go immediately from his natural state to the mercy-seat, by the high-priest, but must first orderly join himself, or be joined, to the church, which then consisted of the body of the Jews.

The stranger then must first be circumcised, and consequently profess faith in the Messias to come, which was signified by his going from his circumcision directly to the passover, and so orderly to other privileges, specially to this of the mercy-seat, which the high-priest was to go but once a year into.

2. The church is again set forth unto us by Aaron and his sons. Aaron as the head, his sons as the members; but the sons of Aaron were not to meddle with any of the things of the Holiest, until they had washed in a laver: *And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash in; and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. And Aaron and his sons shall wash*

wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not ; or when they come near to the altar to minister, to burn offerings made by fire unto the Lord. So they shall wash their hands and their feet that they die not : and it shall be a statute for ever unto them, even to him, and to his seed in their generations.

3. Nay, so strict was this law, that if any of Israel, as well as the stranger, were defiled by any dead thing, they were to wash before they partook of the holy things, or else still to abstain : but if they did not, their sin should remain upon them. So again, *The soul that hath touched any such uncleanness, shall be unclean until even, and shall not eat of the holy things, (much less come within the inner veil), unless he wash his flesh in water.*

Now, I would ask, What all this should signify, if a sinner, as a sinner, before he washes, or is washed, may immediately go unto the throne of grace?

Yea, I ask again, Why the Apostle supposes washing as a preparation to the Hebrews entering into the holiest, if men may go immediately from under convictions to a throne of grace? For thus, he says, *let us draw near the holiest, (ver. 19.), with a true heart, in full assurance of faith ; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* Let us draw near ; he saith not that we may have ; but having first been washed and sprinkled.

The laver then must first be washed in ; and he that washed not first there, has not right to come to the throne of grace ; wherefore you have here also a sea of glass standing before the throne of grace, to signify this thing. It stands before the throne, for them to wash in that would indeed approach the throne of grace. For this sea of glass is the same that is shadowed forth by the laver made mention of before, and with the brazen sea that stood in Solomon's temple, whereat they were to wash before they went into the holiest. But you may ask me, What the laver or molten sea should signify to us in the New Testament? I answer,

It signifieth the word of the New Testament, which containeth the cleansing doctrine of remission of sins, by the precious blood of Jesus Christ. Wherefore we are said to be clean through the word, through the washing of water by the word. The meaning then is, A man must first come to Christ, as set forth in the word, which is this sea of glass, before he can come to Christ in heaven, as he is the throne of grace. For the word, I say, is this sea of glass that stands before the throne; for the sinner to wash in first. Know therefore, whoever thou art, that art minded to be saved, thou must first begin with Christ crucified, and with the promise of remission of sins through his blood; which crucified Christ thou shalt not find in heaven as such; for there he is alive: but thou shalt find him in the word; for there he is to this day set forth in all the circumstances of his death, as crucified before our eyes. There thou shalt find that he died, when he died, what death he died, why he died, and the word open to thee to come and wash in his blood. The word therefore of Christ's Testament is the laver for all New-testament priests (and every Christian is a priest to God) to wash in.

Here therefore thou must receive thy justification, and that before thou goest one step further. For if thou art not justified by his blood, thou wilt not be saved by his life. And the justifying efficacy of his blood is left behind, and is here contained in the molten sea, or laver, or word of grace, for thee to wash in.

Indeed there is an interceeding voice in his blood for us before the throne of grace, or mercy-seat; but that is still to bring us to wash, or for them that have washed therein, as it was shed upon the cross. We have boldness therefore to enter into the holiest by the blood of Jesus, that is, by faith in his blood, as shed without the gate; for as his blood was shed without the gate, so it sanctifies the believer, and makes him capable to approach the holy of holies. Wherefore, after he had said, That he might sanctify the people with his own blood, he suffered without the gate: let us by him therefore, that is, because we are first sanc-

tified by faith in his blood, offer to God the sacrifice of praise continually, that is the fruits of our lips, giving thanks in his name. Wherefore the laver of regeneration, or Christ set forth by the word as crucified, is for all coming sinners to wash in, unto justification; and the throne of grace is to be approached by saints, or as sinners justified by faith in a crucified Christ; and so, as washed from sin in the sea of his blood, to come to the mercy-seat.

And it is yet far more evident: for that those that approach this throne of grace, they must do it through believing: for faith the Apostle, *How shall they call on him in whom they have not believed, of whom they have not heard, and in whom they have not believed?* for to that purpose runs the text.

How then shall they call on him in whom they have not believed, (antecedent to their calling on him), and how shall they believe in him of whom they have not heard (first)? So then hearing goes before believing, and believing before calling upon God, as he sits on the throne of grace. Now, believing is to be according to the sound of the beginning of the gospel, which presenteth us, not first with Christ as ascended; but as Christ dying, buried, and risen: *For I delivered unto you first of all, that which I also received; how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures.*

I conclude then, as to this, that the order of heaven is, that men wash in the laver of regeneration, to wit, in the blood of Christ, as held forth in the word of the truth of the gospel, which is the ordinance of God: for there sinners, as sinners, or men as unclean, may wash, in order to their approach to God as he sits upon the throne of grace.

And besides, Is it possible that a man that passeth by the doctrine of Christ as dead, should be admitted with acceptance to a just and holy God for life? or that he that slighteth and trampleth under foot the blood of Christ, as shed upon the cross, should be admitted to an interest in Christ, as he is the throne of

grace!

grace? It cannot be. He must then wash there first, or die; let his profession, or pretended faith, or holiness, be what it will. For God sees iniquity in all men; nor can all the nitre or soap in the world cause that our iniquity should not be marked before God; for *without shedding of blood is no remission.*

Nothing that polluteth, that defileth, or that is unclean, must enter into God's sanctuary; much less into the most holy part thereof, but by their sacrifice, by which they are purged, and for the sake of the perfection thereof, they believing are accepted: *We have therefore, brethren, boldness to enter into the holiest by the blood of Jesus, and no way else.*

IV. But this will yet be further manifest by what we have yet to say, of the manner of our approach unto the throne of grace.

I. First, then, we must approach the throne of grace by the second veil; for the throne of grace is after the second veil. So then, though a man cometh into the tabernacle or temple, which was a figure of the church, yet if he entered but within the first veil, he only came, where there was no mercy-seat or throne of grace.

And what is this second veil, in at or through which, as the phrase is, we must, by blood, enter into the holiest? Why, as to the law, the second veil did hang up between the holy and the most holy place, and it did hide what was within the holiest from the eyes or sight of those that went no further than into the first tabernacle. Now this second veil in the tabernacle or temple was a figure of the second veil that all those must go through that will approach the throne of grace. And that veil is the flesh of Christ.

This is that which the holy apostle testifies in his exhortation, where he saith, *We have boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh.* The second veil then is the flesh of Christ, the which until a man can enter or go thorough by his faith it is impossible that he should come to the holiest where the throne of grace is, that

is, to the heart and soul of Jesus, which is the throne.

The body of Christ is the tabernacle of God, and so that in which God dwells; for the fulness of the God-head dwells in him bodily. Therefore, as also has been hinted before, Christ Jesus is the throne of grace. Now, since his flesh is called the *veil*, it is evident that the glory that dwells within him, to wit, God resting in him, cannot be understood but by them that by faith can look through, or enter through his flesh to that glory. For the glory is within the veil; there is the mercy-seat, or throne of grace; there sitteth God as delighted, as at rest, in, and with sinners, that come to him by and through that flesh, and the offering of it for sin without the gate. *I am the way*, (saith Christ), but to what? and how? Why, to the Father, through my flesh. And having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things on earth, or things in heaven. And you that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled (but how?) in the body of his flesh, (that then must be first: To what?) to present you holy and unblamable, and unreprieveable in his sight; that is, when you enter into his presence, or approach by this flesh, the mercy-seat, or the throne of grace.

This therefore is the manner of our coming, (if we come aright to the throne of grace for mercy), we must come by blood through his flesh, as through the veil, by which, until you have entered through it, the glory of God, and that he is resolved that grace shall reign, will be utterly hid from your eyes.

I will not say, but by the notion of these things, men may have their whirling fancies, and may create to themselves wild notions and flattering imaginations of Christ, the throne of grace, and of glory; but the gospel-knowledge of this is of absolute necessity to my right coming to the throne of grace for mercy. I must come by his blood, through his flesh, or I cannot come at all: for here is no back door. This then is the sum, Christ's body is the tabernacle, the holiest; thy law, saith

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faith he, is within my heart, or in the midst of my bowels : in this tabernacle then God sitteth, to wit, on the heart of Christ, for that is the throne of grace. Through this tabernacle men must enter, that is, by a godly understanding of what by this tabernacle or flesh of Christ has been done to reconcile us to God that dwells in him. This is the way, all the way, for there is no way but this to come to the throne of grace. This is the new way into the heavenly paradise, (for the old way is hedged and ditched up by the flaming sword of cherubims), the new and living way, (for to go the other, is present death); so then, this new and living way which he has consecrated for us through the veil, that is to say, his flesh, is the only way into the holiest, where the throne of grace is.

2. We must approach this throne of grace, as having our hearts (first) sprinkled from an evil conscience. The priest that was the representator of all Israel, when he went into the holiest, was not to go in, but as sprinkled with blood first. Thus it is written in the law; not without blood; thus it is written in the gospel; and now since by the gospel we have all admittance to enter in through the veil, by faith, we must take heed that we enter not in without blood; for if the blood (virtually) be not seen upon us, we die, instead of obtaining mercy, and finding the help of grace.

This I press the oftner, because there is nothing to which we are more naturally inclined, than to forget this. Who, that understands himself, is not sensible how apt he is to forget to act faith in the blood of Jesus, and to get his conscience sprinkled with the virtue of that, that attempteth to approach the throne of grace? Yet the scripture calls upon us to take heed that we neglect not thus to prepare ourselves: *Let us draw near with a true heart, in full assurance of faith, having our heart sprinkled from an evil conscience, (to wit, with the blood of Christ), lest we die.* In the law all the people were to be sprinkled with blood, and it was necessary that the patterns of things in the heavens should be purified with these, (that is, with the blood of bulls), but the heavenly things themselves with better

ter sacrifices than these, that is, with the offering of the body, and shedding of the blood of Christ. By this then must thou be purified and sprinkled, who by Christ wouldst approach the throne of grace.

3. Therefore it is added, *And our bodies washed with pure water.* This the apostle taketh also out of the law; where it was appointed, as was shewed before. Christ also, just before he went to the Father, gave his disciples a signification of this, saying to Peter, and by him to all the rest,

If I wash thee not, thou hast no part with me. This pure water is nothing but the wholesome doctrine of the word mixed with spirit, by which, as the conscience was before sprinkled with blood, the body and outward conversation is now sanctified and made clean: *Now ye are clean through the word saith Christ which I have spoken unto you.* Hence, washing, and sanctifying, and justifying, are put together, and are said to come by the name of our Lord Jesus Christ, and by the Spirit of our God. Thou must then be washed with water, and sprinkled with blood, if thou wouldst orderly approach the throne of grace: if thou wouldst orderly approach it with a true heart, in full assurance of faith; or if thou wouldst, as the text biddeth thee here, to wit, *come boldly to the throne of grace, to obtain mercy, and find grace to help in time of need.*

To tell you what it is to come boldly, is one thing; and to tell you how you should come boldly, is another. Here you are bid to come boldly, and are also shewed how that may be done. It may be done through the blood of sprinkling, and through the sanctifying operations of the Spirit which are here by faith to be received. And when what can be said shall be said to the utmost, there is no boldness, godly boldness, but by blood. The more the conscience is a stranger to the sprinkling of blood, the further off it is of being rightly bold with God, at the throne of grace; for it is the blood that makes the atonement, and that gives boldness to the soul. It is the blood, the powey of it by faith upon the conscience, that drives away guilt, and so fear, and consequently that begetteth boldness.

boldness. Wherefore, he that will be bold with God at the throne of grace, must first be well acquainted with the doctrine of the blood of Christ; namely, that it was shed, and why; and that it has made peace with God, and for whom: Yea, thou must be able by faith to bring thyself within the number of those that are made partakers of this reconciliation, before thou canst come boldly to the throne of grace. But,

1. There is a coming to the throne of grace before or without this boldness; but that is not the coming to which by these texts we are exhorted; yet that coming, be it never so deficient, if it is right, it is through some measure an inlet into the death and blood of Christ, and through some management, though but very little, or perhaps scarce at all discerned of the soul, to hope for grace from the throne; I say, it must arise, the encouragement must, from the cross, and from Christ as dying there. Christ himself went that way to God, and it is not possible but we must go the same way too. So then the encouragement, be it little, be it much, (and it is little or much, even as the faith is in strength or weakness, which apprehendeth Christ), it is according to the proportion of faith; strong faith gives great boldness, weak faith doth not so, nor can it.

2. There is a sincere coming to the throne of grace without this boldness, even a coming in the uprightness of one's heart without it. Hence a true heart and full assurance are distinguished: *Let us draw near with a true heart, in full assurance of faith.* Sincerity may be attended with a great deal of weakness, even as boldness may be attended with pride; but be it what kind of coming to the throne of grace it will, either a coming with boldness, or with that doubting which is incident to saints; still the cause of that coming, or ground thereof, is some knowledge of redemption by blood, redemption which the soul seeth its has faith in, or would see it has faith in: for Christ is precious, sometimes in the sight of the worth, some time in the sight of the want, and sometimes in the sight of the enjoyment of him.

3. There is an earnest coming to the throne of grace even

even with all the desire of one's soul. When David had guilt and trouble, and that so heavy that he knew not what to do, yet he could say, *Lord, all my desire is before thee, and my groaning is not hid from thee.* He could come earnestly to the throne of grace; he could come thither with all the desire of his soul; but still this must be from that knowledge that he had of the way of remission of sins by the blood of the Son of God.

4. There is also a constant coming to the throne of grace: *Lord, said Heman, I have cried night and day before thee, let my prayer come before thee, incline thine ear unto my cry, for my soul is full of trouble, and my life draweth nigh unto the grave.*

Here you see his constant crying before the throne of grace, trying night and day; and yet the man that cries, seems to be in a very black cloud, and to find hard work to bear up in his soul; yet this he had, namely, the knowledge of how God was the God of salvation; yea, he called him his God as such, though with pretty much difficulty of spirit, to be sure.

Wherefore it must not be concluded, that they come not at all to the throne of grace, that come not with a full assurance; or that men must forbear to come, till they come with assurance: but this I say, they come not at all aright, that take not the ground of their coming from the death and blood of Christ; and that they that come to the throne of grace, with but little knowledge of redemption by blood, will come with but little hope of obtaining grace and mercy to help in time of need.

I conclude then, that it is the privilege, the duty and glory of a man, to approach the throne of grace as a prince, as Job said, *Could he but find it, he would be sure to do: O that I knew where I might find him! saith he, that I might come even to his seat: I would order my cause before him, and would fill my mouth with arguments: I would know the words that he would answer me, and understand what he would say unto me: Will he plead against me with his great power? No; but he would put strength into me; There the righteous might dispute with him: so should I be delivered for ever*

ver from my judge. Indeed God sometimes tries us.

He holdeth back, sometimes, the face of his throne and spreadeth a cloud upon it: And this seems to be Job's case here, which made him to confess he was at a loss, and to cry out, *O that I knew where I might find him!* And this he doth for trial, and to prove our honesty and constancy; for the hypocrite will not pray always; will he always call upon God? No, verily, especially not when thou bindest them, afflictest them, and makest praying hard work to them.

But difficulty as to finding of God's presence, and the sweet shining of the face of his throne, doth not always lie in the weakness of faith; strong faith may be in this perplexity, and may be hard put to it to stand at times. It is said here, that God did hold back the face of his throne, and did spread a cloud upon it; not to weaken Job's faith, but to try Job's strength, and to shew to men of after ages how valiant a man Job was. Faith, if it be strong, will play the man in the dark; will, like a mettled horse, flounce in a bad way, will not be discouraged at trials, at many or strong trials: *Though he slay me, yet will I trust in him,* is the language of that invincible grace of God.

There is also an aptness in those that come to the throne of grace, to cast all degrees of faith away, that carries not in its bowels self-evidence of its own being and nature, thinking that if it be faith, it must be known to the soul; yea, if it be faith, it will do so and so: even so as the highest degrees of faith will do, When, alas! faith is sometimes in a calm, sometimes up, and sometimes down, and sometimes at it with sin, death, and the devil, as we say, blood up to the ears. Faith now has but little time to speak peace to the conscience; it is now struggling for life, it is now fighting with angels, with infernals; all it can do now, is to cry, groan, sweat, fear, fight, and gasp for life.

Indeed the soul should now run to the cross, for there is the water, or rather the blood and water that is provided for faith, as to the maintaining of the comfort of justification; but the soul whose faith is thus attacked, will find hard work to do this, though much

of the well-managing of faith, in the good fight of faith, will lie in the soul's hearty and constant adhering to the death and blood of Christ; but a man must do as he can.

Thus now have I shewed you the manner of right coming to the throne of grace, for mercy and grace to help in time of need.

The next thing that I am to handle, is, first, To shew you, that it is the privilege of the godly to distinguish from all thrones whatsoever this throne of grace.

This, as I told you, I gathered from the apostle in the text, for that he only maketh mention thereof, but gives no sign to distinguish it by; no sign, I say, though he knew that there were more thrones than it: *Let us come boldly, saith he, to the throne of grace,* and so leaves it, knowing full well that they had a good understanding of his meaning, being Hebrews: They being now also enlightened from what they were taught by the placing of the ark of the testimony, and the mercy-seat in the most holy place; of which particular the apostle did then count it, not of absolute necessity distinctly to discourse. Indeed the Gentiles, as I have shewed, have this throne of grace described and set forth before them, by those tokens which I have touched upon in the sheets that go before, (for with the book of Revelations the Gentiles are particularly concerned), for that it was writ to the churches of the Gentiles; also the great things prophesied of there, relate unto Gentile-believers, and to the downfall of Antichrist, as he standeth among them.

But yet, I think that John's discourse of the things attending the throne of grace, were not by him so much propounded, because the Gentiles were incapable of finding of it without such description, as to shew the answerableness of the antitype with the type; and also to strengthen their faith, and illustrate the thing; For they that know, may know more, and better of what they know; yea, may be greatly comforted with another's dilating on what they know.

Besides, the Holy Ghost, by the word doth always
give

give the most perfect description of things; wherefore to that we should have recourse for the completing of our knowledge: I mean not, by what I say, in the least to intimate, as if this throne of grace was to be known without the text, for it is that that giveth revelation of Jesus Christ: but my meaning is, that a saint, as such, has such a working of things upon his heart, as makes him able by the word to find out this throne of grace, and to distinguish it to himself from others. For,

1. The saint has strong guilt of sin upon his conscience, especially at first; and this makes him better judge what grace, in the nature, is, than others can that are not sensible of what guilt is. What it was to be saved, was better relished by the jailor when he was afraid of and trembled at the apprehensions of the wrath of God, than ever it was with him all his life before. Peter then also saw what saving was, when he began to sink into the sea: *Lord save me*, said he, *I perish*. Sin is that without a sense of which a man is not apprehensive what grace is: Sin and grace, favour and wrath, death and life, hell and heaven, are opposites, and are set off, or out, in their evil or good, shame or glory, one by another. What makes grace so good to us, as sin in its guilt and filth? What makes sin so horrible and damnable a thing in our eye, as when we see there is nothing can save us from it but the infinite grace of God? Further, there seems, if I may so term it, to be a kind of natural instinct in the new creature to seek after the grace of God; for so saith the word, *They that are after the flesh, do mind the things of the flesh; and they that are after the Spirit, the things of the Spirit*. The child by nature nuzzels in its mother's bosom for the breast; the child by grace does by grace seek to live by the grace of God. All creatures, the calf, the lamb, &c. so soon as they are fallen from their mother's belly, will by nature look for, and turn themselves towards the teat, and the new creature doth so too: For guilt makes it hunger and thirst, as the hunted hart does pant after the water brooks. Hunger directs to bread, thirst directs to

water; yea, it calls bread and water to mind. Let a man be doing other business, hunger will put him in mind of his cupboard, and thirst of his cuse of water; yea, it will call him, make him, force him, command him, to bethink what nourishing victuals is, and will also drive him to a search out after where he may find it, to the satisfying of himself. All right talk also to such an one sets the stomach and appetite a craving; yea, into a kind of a running out of the body after this bread and water, that it might be fed, nourished, and filled therewith. Thus it is by nature, and thus it is by grace; thus it is for the bread that perisheth, and for that which endureth to everlasting life. But,

2. As nature, the new nature, teaches this by a kind of heavenly natural instinct; so experience also herein helpeth the godly much: For they have found all other places, the throne of grace excepted, empty, and places or things that hold no water. They have been at Mount Sinai for help, but could find nothing there but fire and darkness, but thunder and lightning, but earthquake and trembling, and a voice of killing words, which words, they that heard them once, could never endure to hear them again: and as for the sight of vengeance there revealed against sin, it was so terrible, that Moses, even Moses said, *I exceedingly fear and quake.*

They have sought for grace by their own performances; but, alas! they have yielded them nothing but wind and confusion; not a performance, not a duty, not an act in any part of religious worship, but they looking upon it in the glass of the Lord, do find it specked and defective.

They have sought for grace by their resolutions, their vows, their purposes, and the like; but alas! they all do as the other, discover that they have been very imperfectly managed, and so such as can by no means help them to grace.

They have gone to their tears, their sorrow, and repentance, if perhaps they might have found some help there; but all has either fled away like the early dew, or if they have stood, they have stunk even in the no-

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They have gone to God as the great Creator, and have beheld how wonderful his works have been ; they have looked to the heavens above, to the earth beneath, and to all their ornaments ; but neither have these, nor what is of them, yielded grace to those that had sensible want thereof.

Thus have they gone, as I said, with these pitchers to their fountains, and have returned empty and ashamed ; they found no water, no river of water of life ; they have been as the woman with her bloody issue, spending, and spending till they have spent all, and been nothing better, but rather grew worse.

Had they searched into nothing but the law, it had been sufficient to convince them that there was no grace nor throne of grace, in the world. For since the law, being the most excellent of all the things of the earth, is found to be such as yieldeth no grace, (for grace and truth comes by Jesus Christ, not by Moses), how can it be imagined that it should be found in any thing inferior?

Paul therefore, not finding it in the law, despairs to find it in any thing else below, but presently betakes himself to look for it there where he had not yet sought it, (for he somerimes sought it not by faith, but as it were by the works of the law) ; he looked for it, I say, by Jesus Christ, who is the throne of grace, where he found it, and rejoiced in hope of the glory of God. But,

3. Saints come to know and distinguish the throne of grace from other thrones, by the very direction of God himself ; as it is said of the well that the nobles digged in the wilderness, *They digged it by the direction of the lawgiver, so saints find out the throne of grace by the direction of the grace-giver.* Hence Paul prays, That the Lord would direct the hearts of the people into the love of God. Man, as man, cannot aim directly at this throne, but will drop his prayers short, besides, or the like, if he be not helped by the Spirit. Hence the Son saith of himself, *No man can come to me, except the Father which hath sent me, draw him ;* which text doth not only justify what is now said, but insinuates

insinuates that there is an unwillingness in man of himself to come to this throne of grace ; he must be drawn thereto : He setteth us in the way of his steps, that is, in that way to the throne, by which grace and mercy is conveyed unto us.

4. We know the throne of grace from other thrones, by the glory that it always appears in, when revealed to us of God : its glory outbids all ; there is no such glory to be seen any where else, either in heaven or earth. But I say, this comes by the sight that God gives, not by any excellency that there is in my natural understanding as such ; my understanding and apprehension, simply as natural, is blind and foolish ; wherefore, when I set to work in mine own spirit, and in the power of mine own abilities, to reach to this throne of grace, and to perceive somewhat of the glory thereof, then am I dark, rude, foolish, see nothing ; and my heart grows flat, dull, savourless, lifeless, and has no warmth in the duty : but it mounts up with wings like an eagle, when the throne is truly apprehended.

5. Therefore that is another thing by which the Christian knows the throne of grace from all others : it meets with that good there that it can meet with no where else. But at present let these things suffice for this.

V. I come now to the motives by which the Apostle stirreth up the Hebrews, and encourageth them to come boldly to the throne of grace.

1. The first is, because we have there such an High-priest so and so qualified.

2. Because we that come thither for grace, are sure there to speed, or find grace and obtain it.

For the first of these, to wit, we have an encouragement to move us to come with boldness to the throne of grace, because we have an High-priest there : because we have such an High-priest there : *For we have not an High-priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are : yet without sin : let us therefore come boldly to the throne of grace.*

Of this High-priest I have already made mention before, to wit, so far as to shew you that Christ Jesus is he, as well as he is the altar, and sacrifice, and throne of grace, before which he also himself makes intercession: But forasmuch as by the Apostle here, he is not only presented unto us as a throne of grace, but as an High-priest ministering before it, it will not be amiss, if I do somewhat particularly treat of his priesthood also: But the main, or chief of my discourse, will be to treat of his qualifications to his office, which I find to be in general of two sorts.

First, Legal. Secondly, Natural.

When I say legal, I mean, as the Apostle's expression is, not by the law of a carnal commandment, but by an eternal covenant, and the power of an endless life thereby; of which the priesthood of old was but a type, and the law of their priesthood but a shadow. But because their law and their entrance into their priesthood thereby was, as I said, a shadow of good things to come; therefore where it will help to illustrate, we will make use thereof so to do; and where not, there we will let it pass.

The thing to be now spoken to is, That the consideration of Jesus Christ, being an High-priest before the throne of grace, is a motive and encouragement to us, to come boldly thither for grace: *Seeing then that we have a great High-priest that is passed into the heavens, Jesus the Son of God, let us hold fast the profession, and come boldly to the throne of grace.*

Now, he was made an High-priest, for so is the expression, made an High-priest for ever after the order of Melchisedec.

First, He took not this honour upon himself, without a lawful call thereto. Thus the priests under the law were put into office; and thus the Son of God. No man taketh this honour to himself, but he that is called of God, as was Aaron; So also Christ glorified not himself to be made an High-priest, but he that said unto him, *Thou art my Son, this day have I begotten thee.* Wherefore he was called of God to be an High-priest after the order of Melchisedec. Thus far,

far, therefore, the law of his priesthood answereth to the law of the priesthood of old: they both were made priests by a legal call to their work or office.

But yet the law by which this Son was made High-priest excelleth, and that in these particulars.

1. He was made a priest after the similitude of Melchisedec, for he testifieth, *Thou art a priest for ever after the order of Melchisedec*, Thus they under the law were not made priests but after the order of Aaron, that is, by a carnal commandment, not by an everlasting covenant of God.

2. And, saith he, inasmuch as not without an oath he was made priest, for those priests were made without an oath, but this with an oath, by him that said unto him, *The Lord sware, and will not repent, thou art a priest for ever after the order of Melchisedec*.

3. The priesthood under the law, with their law and sacrifices, were fading, and were not suffered to continue, by reason of the death of the priest, and infirmity of his offering; but this man, because he continueth ever, hath an unchangeable priesthood: for the law maketh men high-priests which have infirmity, but the word, of an oath which was since the law, maketh the Son who is consecrated for evermore.

From what hath already been said, we gather,

1. What kind of person it is that is our High-priest.

2. The manner of his being called to, and stated in that office.

1. What manner of person he is: He is the Son; the Son of God, Jesus the Son of God. Hence the Apostle saith, *we have a great High-priest, Such an High-priest that is passed into the heavens. Such an High-priest as is made higher than the heavens*. And why doth he thus dilate upon the dignity of his person, but because thereby is insinuated the excellency of his sacrifice, and the prevalency of his intercession, by that, to God for us. Therefore he saith again, every (Aaronical) priest standeth daily ministering and offering oftentimes the same sacrifice which can never take away sin; but this man, this great man, this Jesus, this Son of God, after he had offered one (one only, one once, but one) sacrifice

sacrifice for sin, sat down on the right hand of God: from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Thus, I say, the Apostle toucheth upon the greatness of his person, thereby to set forth the excellency of his sacrifice, and prevalency of his intercession. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-priest of our profession, Christ Jesus. Or, as he saith again, making mention of Melchisedec, consider how great this man was, we have such an High-priest, so great an High-priest; one that is entered into the heavens: Jesus the Son of God.

2. The manner also of his being called to, and stated in his office, is not to be overlooked. He is made a priest after the power of an endless life, or is to be such an one as long as he lives, and as long as we need of his mediation. Now Christ being raised from the dead, dies no more; death hath no more dominion over him. He is himself the Prince of life. Wherefore it follows, he hath an unchangeable priesthood: And what then? Why, then he is able to save to the utmost all them that come unto God by him, seeing he ever liveth to make intercession for them.

But again, he is made a priest with an oath, *the Lord sware, and will not repent, thou art a priest for ever.* Hence I gather.

1. That before God there is no high-priest but Jesus, nor ever shall be.

2. That God is to the full pleased with his high priesthood; and so with all those for whom he maketh intercession. For this priest though he is not accepted for the sake of another, yet he is upon the account of another. For every high-priest taken from among men, is ordained for men, in things pertaining to God, to make reconciliation for the sins of the people. And again, he is entered into heaven itself, now to appear in the presence of God for us.

God therefore, in that he hath made him a priest with an oath, and also determined that he will never repent of his so doing, declareth, that he is, and for

ever will be, satisfied with his offering. And this is a great encouragement to those that come to God by him, they have by this oath a firm ground to go upon, and the oath is, *Thou art a priest for ever*, (shalt be accepted for ever; for every one for whom thou makest intercession; nor will I ever reject any body that comes to me by thee); therefore here is ground for faith, for hope and rejoicing; for this consideration, a man has ground to come boldly to the throne of grace.

Secondly, But again, as Christ is made a priest by call and with an oath, and so, so far legally; so he, being thus called, has other preparatory legal qualifications. The high-priest under the law was not by law to come into the holiest, but in those robes that were ordained for him to minister in before God; which robes were not to be made according to the fancy of the people, but according to the commandment of Moses. Christ our High-priest in heaven has also his holy garment, with which he covereth the nakedness of them that are his, which robe was not made of corruptible things, as silver and gold, &c. but by a patient continuance in a holy life, according to the law of Moses, both moral and ceremonial; not that either of these were that eternal testament by which he was made a priest; but the moral law was to be satisfied, and the types of the ceremonial law to be as to this eminently fulfilled: and he was bound by that eternal covenant by which he is made a mediator to do so. Wherefore, before he could enter the holiest of all, he must have these holy garments made: neither did he trust others, as in the case of Aaron, to make these garments for him, but he wrought them all himself, according to all that Moses commanded.

This garment Christ was a great while a-making. What time, you may ask, was required? And I answer, All the days of his life; for all things that were written concerning him, as to this, were not completed till the day that he hanged upon the cross. For then it was that he said, *It is finished; and he bowed his head, and gave up the ghost.*

This robe is for glory and for beauty. This is it that
afore

afore I said was of the colour of the rainbow, and that compasseth even round about this throne of grace, unto which we are bid to come. This is that garment that reaches down to his feet, and that is girt to him with a golden girdle. This is that garment that covereth all his body mystical, and that hideth the blemishes of such members from the eye of God, and of the law. And it is made up of his obedience to the law, by his complete perfect obedience thereto; this Christ wears always, he never puts it off, as the high-priest puts off his by a ceremonial command. He ever lives to make intercession; consequently he ever wears this priestly robe. He might not go into the holy place without it, upon danger of death, or at least of being sent back again: but he died not, but lives ever; is not sent back, but is set down at God's right hand; and there shall sit till his foes are made his footstool.

This is that for the sake of which are all made welcome, and embraced and kissed, forgiven and saved, that come unto God by him.

This is that righteousness, that mantle spotless, that Paul so much desired to be found wrapt in; for he knew that being found in that he must be presented thereby to God a glorious man, not having spot, or wrinkle, or any such thing.

This therefore is another of the Lord Jesus's legal qualifications, as preparatory to the executing of his High-priest's office in heaven. But of this something has been spoken before; and therefore I shall not enlarge upon it here.

Thirdly, When the high-priest under the law was thus accomplished by a legal call, and a garment suitable to his office, then again there was another thing that must be done, in order to his regular execution of his office; and that was, he must be consecrated, and solemnly ushered thereunto by certain offerings, first presented to God for himself.

This you have mention made of in the Levitical law; you have there first commanded, that, in order to the high-priest's approaching the holiest for the people, there must first be an offering of consecration for him-

self, and this is to succeed his call, and the finishing of his holy garments. For this one ceremony was not to be observed until his garments were made and put upon him; also the blood of the ram of consecration was to be sprinkled upon him, his garments, &c. that he might be hallowed, and rightly set apart for the high-priest's office. The Holy Ghost, I think, thus signifying that Jesus the Son of God, our great High-priest, was not only to sanctify the people with his blood; but first, by blood must to that work be sanctified himself; *For their sakes, saith he, sanctify I myself, that they may be sanctified through thy truth.*

But it may be asked, When was this done to Christ, or what sacrifice of consecration had he precedent to the offering up of himself for our sins?

I answer, It was done in the garden when he was washed in his own blood, when his sweat was as great drops of blood, falling down to the ground. For there it was he was sprinkled with his blood, not only the tip of his ear, his thumb, and toe, but there he was washed all over; there therefore was his most solemn consecration to his office; at least, so I think. And this, as Aaron's was, was done by Moses; it was Moses that sprinkled Aaron, it was Moses that sprinkled Aaron's garments. It was by virtue of an agony also that his bloody sweat was produced; and what was the cause of that agony, but the apprehension of the justice and curse of Moses's law, which now he was to undergo for the sins of the people.

With this sacrifice he then subjoined another, which was also preparatory to the great acts of his high-priest's office, which he was afterwards to perform for us. And that was his drink-offering, his tears, which were offered to God with strong-cries. For this was the place and time that in a special manner, he caused his strong wine to be poured out, and that he drank his tears as water. This is called his offering, his offering for his own acceptance with God. After he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him, he was heard for his piety, for his acceptance as to this office; for he

merited

merited his office as well as his people. Wherefore it follows, and being made perfect, that is, by a complete performance of all that was necessary for the orderly attaining of his office as High-priest, he became the author of eternal salvation, unto all them that obey him.

For your better understanding of me as to this, mind that I speak of a twofold perfection in Christ; one as to his person, the other as to his performances. In the perfection of his person, two things are to be considered: first, the perfection of his humanity, as to the nature of it; it was at first appearing wholly without pollution of sin, and so completely perfect; but yet this humanity was to have joined to this, another perfection; and that was a perfection of stature and age. Hence it is said, That as to his humanity he increased, that is grew more perfect. For this his increasing was, in order to a perfection, not of nature, simply as nature, but of stature: *Jesus increased in wisdom and stature.* The Pascal-Lamb, was a lamb the first day it was yeaned; but it was not to be sacrificed until it attained such a perfection of age, as by the law of God was appointed to it. It was necessary therefore, that Christ as to his person should be perfect in both these senses: *And indeed in due time Christ died for the ungodly.*

Again, as there was a perfection of person, or of nature and personage in Christ, so there was to be a perfection of performances in him also. Hence it is said, that Jesus increased in favour with God; that is, by perfecting of his obedience to him for us. Now, his performances were such as had a respect to his bringing in of righteousness for us in the general; or such as respected preparations for his sacrifice as an High-priest. But let them be applied to both, or to this and that in particular; it cannot be, that while the most part of his performances were wanting, he should be as perfect, as when he said, *The things concerning me have an end.*

Not but that every act of his obedience was perfect, and carried in it a length and breadth proportionable to that law by which it was demanded: Nor was there at any time in his obedience that which made to interfere
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one commandment with another. He did all things well, and so stood in the favour of God. But yet one act was not actually all, though virtually any one of his actions might carry in it a merit sufficient to satisfy and quiet the law. Hence, as I said, it is told us, not only that he is the Son of God's love, but that he increased in favour with God; that is, by a going on in doing, by a continuing to do, that always that pleased the God of heaven.

A man that pays money at the day appointed, beginning first at one shilling, or one pound, and so ceaseth not until he hath in current coin told over the whole sum to the creditor, does well at the beginning; but the first shilling, or first pound, not being the full debt, cannot be counted or reckoned the whole, but a part; yet is not an imperfect part, nor doth the creditor find fault at all, because there is but so much now told, but concludes that all is at hand, and accepteth of this first, as a first-fruits: so Christ, when he came into the world, began to pay, and so continued to do, even until he had paid the whole debt; and so increased in favour with God.

There was then a gradual performance of duties, as to the number of them, by our Lord when he was in the world, and consequently a time wherein it might be said that Christ had not, as to act, done all, as was appointed him to do, to do as preparatory to that great thing which he was to do for us. Wherefore in conclusion he is said to be made perfect, and being made perfect, he became the author of eternal salvation to all them that obey him.

It will be objected then, That at some time it might be said of Christ, that he was imperfect in his obedience.

Ans. There was a time wherein it might have been said, Christ had not done all that he was to do for us on earth. But it doth not follow thereupon, that he therefore was imperfect in his obedience; for that all his acts of obedience were done in their proper time, and when they should, according to the will of God. The timing of performances adds or diminishes as to the perfection of obedience, or the imperfection of it.

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Had the Jews killed the passover three days sooner than the time appointed, they had transgressed. Had the Jews done that on the fourth day to Jericho, which was to have been done on the seventh day, they had sinned. Duty is beautiful in its time, and the Son of God observed the time: *I must*, saith he, *work the works of him that sent me, while it is day*, that is, in their seasons. You must keep in mind that we speak all this while of that part of Christ's perfection as to duties, which stood in the number of performances, and not in the nature or quality of acts. And I say as to the thing in hand, Christ had duty to do, with respect to his office as High-priest, for us, which immediately concerned himself; such duties as gave him a legal admittance unto the execution thereof: such duties, the which, had they not orderly been done, the want of them would have made him an undue approacher of the presence of God, as to that: Wherefore, as I said afore, by what he did thereabout, he consecrated, or sanctified himself for that work, according to God, and was accepted for his piety, or in that he feared and did orderly do, what he should do.

Fourthly, The next thing preparatory to the execution of this office of high-priest was the sacrifice itself. The sacrifice you know must as to the being of it needs precede the offering of it; it must be before it can be offered. Nor could Christ have been a High-priest, had he not had a sacrifice to offer. For every High-priest is ordained to offer gifts and sacrifices; wherefore it is of necessity, that this man have somewhat also to offer.

And I bring in the sacrifice as the last thing preparatory, not that it was last, as to being, for it was before he could be capable of doing any of the afore-named duties, being his body, in and by which he did them, but it was the last as to fitness; it was not to be a sacrifice before the time, the time appointed of the Father; For since he had prepared it to that end, it was fit as to the time of its being offered, that that should be when God thought best also.

Behold then, here is the High-priest with his sacrifice;

fice; and behold again, how he comes to offer it. He comes to offer his burnt-offering at the call of God; he comes to do it in his priestly garments, consecrated and sanctified in his own blood: he comes with blood and tears, or by water and blood, and offereth his sacrifice, himself a sacrifice unto God for the sin of the world: and that too at a time when God began to be weary of the service and sacrifices of all the world. Wherefore when he cometh into the world, he saith, sacrifice and offerings thou wouldst not, but a body hast thou prepared me, (thou hast fitted me), in burnt-offerings and sacrifices for sin thou hast no pleasure: then said I, *Lo I come, (in the volume of thy book it is written of me), to do thy will O God.*

Thus you see our High-priest proceeded to the execution of his priestly office: and now we are come to his sacrifice, we will consider a little of the parts thereof, and how he offered, and pleads the same.

The burnt-offering for sin had two parts, the flesh and the fat, which fat is called the fat of the inwards of the kidneys, and the like. Answerable to this, the sacrifice of Christ had two parts, the body and the soul. The body is the flesh, and his soul the fat; that inward part that must not by any means be kept from the fire. For without the burning of the fat, the burnt-offering and sin-offering, both which was a figure of the sacrifice of our High-priest, was counted imperfect, and so not acceptable.

And it is observable, that in these kind of offerings when they were to be burned, the fat and the head must be laid, and be burned together; and the priest shall cut it in pieces with his head and his fat; and the priest shall lay them in order upon the wood that is on the fire which is upon the altar; to signify, methinks, the feeling sense that this sacrifice of his body and soul should have of the curse of God due to sin, all the while that it suffered for sin. And therefore it is from this that this sacrifice has the name of *burnt-offering*, (it is the burnt-offering); for the burning, because of the burning upon the altar all night, until the morning; and the fire of the altar shall be burning in it.

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The fat made the flame to increase and to ascend; wherefore God speaks affectionately of the fat saying, *The fat of mine offerings.* And again, *He shall see of the travail of his soul and be satisfied.* The soul-groans, the soul-cries, the soul-conflicts that the Son of God had, together with his soul-submission to his Father's will, when he was made a sacrifice for sin, did doubtless flame bright, ascend high, and cast out a sweet favour unto the nostrils of God, whose justice was now appeasing for the sin of men.

His flesh also was a part of this sacrifice, and was made to feel that judgement of God for sin that it was capable of. And it was capable of feeling much, so long as natural life, and so, bodily sense, remained. It also began to feel with the soul, by reason of the union that was betwixt them both; the soul felt, and the body bled: the soul was in an agony, and the body sweat blood; the soul wrestled with the judgement and curse of the law, and the body to shew its sympathy, sent out dolorous cries, and poured out rivers of tears before God: We will not here at large speak of the lashes, of the crown of thorns, of how his face was blust with blows and blood; also how he was wounded, pierced, and what pains he felt while life lasted, as he suffered for our sins; though these things are also prefigured in the old law, by the nipping or wringing of the head, the cutting of the sacrifice in pieces, and burning it in the fire.

Now you must know, that as the High-priest was to offer his sacrifice, so he was to bring the blood thereof to the mercy-seat or throne of grace, where now our Jesus is; he was to offer it at the door of the tabernacle, and to carry the blood within the veil: of both which a little.

1 He was to offer it, and how? Not grudgingly, nor as by compulsion, but of a voluntary will and chearful mind: if his offering be a burnt-sacrifice of the herds, let him offer a male without blemish; he shall offer it of his own voluntary will. Thus did Christ when he offered up himself, as it is manifest by that which follows.

(1.) He offered a male, himself, without blemish.
 (2.) He gave himself a ransom; he gave his life a ransom.

(3.) He laid down his life of himself.

(4.) He longed for the day of his death, that he might die to redeem his people.

(5.) Nor was he ever so joyful in all his life, that we read of, as when his sufferings grew near; then he takes the sacrament, of his body and blood, into his own hands, and with thanksgiving bestows it among his disciples; then he sings an hymn, then he rejoices, then he comes with a *Lo, I come*. Oh the heart, the great heart, that Jesus Christ had for us to do us good! He did it with all the desire of his soul.

2. He did it, not only voluntarily, and of a free will, but of love and affection to the life of his enemies: Had he done thus for the life of his friends it had been much; but since he did it out of love to the life of his enemies, that is much more: *Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commended his love towards us, in that while we were yet sinners Christ died for us.*

3. He did it without relinquishment of mind, when he was in: No discouragement disheartened him; cry and bleed he did, yea, roar by reason of the troubles of his soul, but his mind was fixed: His Father sware and did not repent, that he should be his priest; and he vowed and said, he would not repent, that he had threatened to be the plague and death of death.

4. He did it effectually and to purpose; he hath stopped the mouth of the law with blood; he hath so pacified justice, that it now can forgive; he hath carried sin away from before the face of God, and set us quite in his sight; he hath destroyed the devil, abolished death, and brought life and immortality to light through the gospel; he hath wrought such a change in the world by what he has done, for them that believe, that all things work together for their good, from thence forward and for ever.

I should now come to the second part of the office of this

this High-priest, and speak to that; as also to those things that were preparatory unto his executing it; but first, I think convenient a little to treat of the altar also, upon which this sacrifice was offered to God.

Some I conceive have thought the altar to be the cross on which the body of Christ was crucified, when he gave himself an offering for sin; but they are greatly deceived, for he also himself was the altar, through which he offered himself; and this is one of the treasures of wisdom which are hid in him, and of which the world and Antichrist are utterly ignorant. I touched this in one hint before, but now a little more expressly.

The altar is always greater than the gift; and since the gift was the body and soul of Christ, for so saith the scripture, *He gave himself for our sins*, the altar must be something else than a sorry bit of wood, or than a cursed tree.

Wherefore I will say to such, as one wiser than Solomon said to the Jews, when they superstitiated the gift, in counting it more honourable than the altar: *Ye fools, and blind, for whether is it greater, the gift, or the altar that sanctifieth the gift?*

If the altar be greater than the gift, and yet the gift so great a thing as the very humanity of Christ, can it, I will now direct my speech to the greatest fool, can that greater thing be the cross? Is, was the cross, the wooden cross, the cursed tree, that some worship, greater than the gift, to wit, than the sacrifice which Christ offered, when he gave himself for our sins? O idolatry! O blasphemy!

Quest. But what then was the altar?

Ans. The divine nature of Christ, that eternal Spirit, by and in the assistance of which *he offered himself without spot to God*; he through the eternal Spirit offered himself.

1. And it must be THAT, because, as was said, the altar is greater than the gift; but there is nothing but Christ's divine nature greater than his human; to be sure a sorry bit of wood, a tree, the stock of a tree, is not.

2. It must be this, because the scripture says plainly, the altar sanctifies the gift, that is, puts worth and virtue in it; but was it the tree or the Godhead of Christ, that put virtue and efficacy into this sacrifice that he offered to God for us? If thou canst but tell thy fingers, judge.

3. The altar was it of old that was to bear up the sacrifice until it was consumed; and with reference to the sacrifice under consideration, the tree could not bear up that; for our sacrifice being a man consisting of soul and body, that which could bear him up in his suffering condition, must be, that that could apply itself to his reasonable and sensible part for relief and succour, and that was of power to keep him even in his Spirit, and in a complete submissiveness to God, in the present condition in which he was; and could the tree do this, think you? Had the tree that command and government of the soul and sense of Christ, of the reason and feeling of the Lord Jesus, as to keep him in this bitter suffering, in that evenness and spotlessness in his torment, as to cause that he should come off this great work, without the least smell or tang of imperfection? No, no. It was through the eternal Spirit that *he offered himself without spot unto God.*

Quest. Wherefore then served the cross?

Ans. I ask, and wherefore then served the wood by which the sacrifices were burned? The sacrifices were burned with wood upon the altar, the wood then was not the altar, the wood was that instrument by which the sacrifice was consumed, and the cross that by which Christ suffered his torment and affliction. The altar then was it that did bear the wood and sacrifice, that did uphold the wood to burn, and the sacrifice to abide the burning; and with reference to the matter in hand, the tree on which Christ was hanged, and the sacrifice of his body, were both upheld by his divine power; yet the tree was no more a sacrifice, nor an altar, than was the wood upon the altar; nor was the wood, but the fire, holy, by which the sacrifice was consumed. Let the tree then be the tree, the sacrifice the sacrifice, and the altar the altar; and let men have a care how, in

in their worship, they make altars upon which, as they pretend, they offer the body of Christ; and let them leave off foolishly to dote upon wood, and the works of their hands: The altar is greater than the gift or sacrifice, that was, or is upon it.

We come now to the second part of the office of this High-priest, and to shew how he performeth that. In order to which, I must, as I did with reference to the first, shew you what things, as preparatory, were to precede the execution of it.

We have here, as you see, our passover sacrificed for us, for our encouragement to come to the throne of grace; and now let us look to it, as it is presented in the holiest of all, and to the order of its being so presented.

1. First, then, before there was any thing further done, I mean by this High-priest, as to a further application of his offering, the judgement of God was waited for by him, with respect to his estimation of what was already done, to wit, how that was resented by him; the which he declared to the full by raising him from the dead: For in that he was raised from the dead, when yet he died for our sins, it is evident that his offering was accepted, or esteemed of value sufficient to effect that for the which it was made a sacrifice, which was for our sins: this therefore was in order to his being admitted into heaven. God, by raising him from the dead, justified his death, and counted it sufficient for the saving of the world. And this Christ knew would be the effect of his death, long before he gave himself a ransom; where he saith, *This also shall please the Lord better than an ox or a bullock, that has horns and hoofs.* And again, *For the Lord God will help me, therefore I shall not be confounded: Therefore I have set my face like a flint, and I know I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary? Let him come near me. Behold, the Lord God will help me, who is he that shall condemn me? Lo, they all shall wax old like a garment, the moth shall eat them up.* All this is the work of the Lord God, his Father, and he had faith therein, as I said before. And since it was God who

was

was to be appeased, it was requisite that he should be heard in the matter, to wit, whether he was pacified or no; the which he has declared, I say, in raising him up from the dead.

And this the apostles, both Paul and Peter, insinuate, when they ascribe his resurrection to the power of another, rather than to his raising of himself, saying, *This Jesus hath God raised up; God hath raised him up from the dead:* but God raised him up from the dead, and the like. I say, therefore, that God, by raising up Christ from the dead, hath said, that thus far his offering pleased him, and that he was content.

2. But lest the world being besotted by sin, should not rightly interpret actions; therefore God added to his raising him up from the dead, a solemn exposing of him to view, not to all men, but to such as were faithful, and that might be trusted with the communicating of it to others: *Him, saith Peter, God raised from the dead, and shewed him openly, not to all the people, but to witnesses chosen before God, even to us who did eat and drink with him, after he rose from the dead.*

And this was requisite, not for that it added any thing to the value and worth of his sacrifice; but for the help of the faith of them that were to have eternal salvation by him. And it is for this cause that Paul so enlargeth upon this very thing, to wit, that there were them that could testify, that God had raised him up from the dead, namely, that men might see that God was well pleased, and that they had encouragement to come boldly by him to the throne of grace for mercy. And this exposing of him to view, was not for the length of a surprising or dazzling moment, but days and nights, to the number of no less than forty; and that to the self same persons, to wit, the apostles, whom he had chosen: *To whom also (says the text) he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.*

Thus God therefore being willing more abundantly to shew him unto the world, ordered this great season betwixt his resurrection and ascension, that the world might

might see, that they had ground to believe an atonement was made for sin.

3. But again, a third thing that was to precede the execution of the second part of his priestly office, was the manner and order of his going into the holiest; I say, the manner and order of his going. He was to go thither in that *Robe* of which mention was made before, to wit, in the virtue of his obedience, for it was that which was to make his way for him as now sprinkled with his blood. He was to go thither with a noise which the Holy Ghost calls a shout, saying, *God is gone up with a shout, the Lord with the sound of a trumpet.* This was prefigured by the bells, as I said, which did hang on the borders of Aaron's garments. This shout seems to signify the voice of men and angels; and this trumpet the voice and joy of God, for so it says, *He shall descend. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God.* Even as he ascended and went up; for Aaron's bells were to be heard when he went into, and when he came out of the holy place. But what men were to ascend with him? but, as was said afore, the men that came out of their graves after his resurrection; and what angels? but those that ministered to him here in the day of his humiliation. As for the evil ones, he then rode in triumph over their heads, and crushed them as captives with his chariot wheels: *He is ascended on high, he has led captivity captive, he has received gifts for men.*

Thus then he ascended unto, into the holy paradise, where he was waited for of a multitude of the heavenly host, and of thousands of millions of the spirits of just men made perfect: So approaching the highest heavens, the place of the special presence of God, he was bid sit down at his right hand, in token that, for his sufferings sake, *God had made him the highest of every creature, and given him a name above every name, and commanded that at the name of Jesus now all things in heaven should bow, and promised, that at the day of judgement all on earth, and under it, should bow too, to the glory of God the Father.*

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Thus he presented himself on our behalf unto God, a sacrifice of a sweet-smelling savour, in which God resteth for ever, for that the blood of this sacrifice has always with him a pleasing and prevailing voice. It cannot be denied, it cannot be outweighed by the heaviness, circumstances, or aggravations of any sin whatsoever, of them that come unto God by him. He is always, as I said before, in the midst of the throne, and before the throne, a Lamb as it had been slain, now appearing in the presence of God for us. Of the manner of his intercession, whether it is vocal or virtual, whether by voice of mouth, or merit of deed, or both, I will not determine; we know but little while here, how things are done in heaven, and we may soon be too carnal, or fantastical in our apprehensions. Intercession he makes, that is, he manages the efficacy and worth of his suffering with God for us, and is always prevalent in his thus managing of his merits on our behalf. And as to the manner, though it be in itself infinitely beyond what we can conceive while here; yet God hath stooped to our weakness, and so expressed himself in this matter, that we might somewhat, though but childishly, apprehend him. And we do not amiss if we conceive as the word of God hath revealed; for the scriptures are the green poplar, hazel, and the chafnut rods that lie in the gutters where we should come to drink; all the difficulty is, in seeing the white strakes, the very mind of God there, that we may conceive by it.

But the text says, he prayeth in heaven, he makes intercession there. Again, it saith, his blood speaks, and consequently, why may not his groans, his tears, his sighs, and strong cries, which he uttered here in the days of his flesh? I believe they do, and have a strong voice with God for the salvation of his people. He may then interceed both vocally and virtually; virtually to be sure he does, and we are allowed so to apprehend, because the text suggesteth such a manner of intercession to us; and because our weakness will not admit us to understand fully the thing as it is, our belief that he maketh intercession for us, has also the advantage of being purged from its filthiness by his intercession, and we shall

shall be saved thereby, because we have relied upon his blood shed, and the prevalency of the worthiness of it with God for us; though as to this circumstance, the manner of his interceding, we should be something at a loss.

The word says, that we have yet but the image of heavenly things, or of things in the heavens. I do not at all doubt, but that many of those that were saved before Christ came in the flesh, though they were as to the main, right, and relied upon him to the saving of their souls; yet came far short of the knowledge of many of the circumstances of his suffering for them. Did they all know that he was to be betrayed of Judas? that he was to be scourged of the soldiers? that he was to be crowned with thorns? that he was to be crucified between two thieves, and to be pierced till blood and water came out of his side? or that he was to be buried in Joseph's sepulchre? I say, did all that were saved by faith that he was to come and die for them, understand these, with many more circumstances that were attendants of him to death? it would be rude to think so; because for it we have neither scripture nor reason.

Even so, we now that believe that he ever liveth to make intercession for us, are also very short of understanding of the manner or mode of his so interceding. Yet we believe that he died, and that his merits have a voice with God for us; yea, that he manages his own merits before God in way of intercession for us, far beyond what we, while here, are able to conceive.

The scripture saith, *That all the fulness of the Godhead dwells in him bodily.* It also saith, *That he is the throne of God,* and yet again, *That he sits on the right hand of the throne.*

These things are so far from being comprehended by the weakest, that they strain the wits and parts of the strongest, yet there is a heavenly truth in all. Heavenly things are not easily believed, no not of believers themselves, while here on earth, and when they are, they are so but weakly and infirmly.

I believe that the very appearing of Christ before
3 M God,

God, is an intercession as a priest, as well as a plea of an advocate; and I believe again, that his very life there, is an intercession there, a continual intercession.

But there is yet something further to be said: Christ the humanity of Christ, if in it dwells all the fulness of the Godhead bodily; how then appears he before him to make intercession? or if Christ is the throne of grace, and mercy-seat, how doth he appear before God as sitting there, to sprinkle that now with his blood? Again, If Christ be the altar of incense, how stands he as a priest by that altar to offer the prayers of all saints thereon, before the throne?

That all this is written, is true; and that it is all truth, is as true: but that it is all understood by every one that is saved, I do not believe is true. I mean so understood, as that they could all reconcile the seeming contradictions that are in the scripture.

There are therefore three lessons that God has set us to the perfecting of our understanding in the mysteries of God.

1. Letters.
2. Words.
3. Meanings.

1. Letters: I call the ceremonial law so; for there all is set forth distinctly, every thing by itself, as letters are to children: there you have a priest, a sacrifice, an altar, a holy place, a mercy-seat; and all distinct.

2. Now in the gospel, these letters are put all in a word, and Christ is that word, that word of God's mind; and therefore the gospel makes Christ that priest, Christ that sacrifice, Christ that altar, Christ that holy place, Christ that throne of grace, and all; for Christ is all: all these meet in him, as several letters meet in one word.

3. Next to the word, you have the meaning, and the meaning is more difficult to be learned than either the letters or the word; and therefore the perfect understanding of that is reserved till we arrive to a higher form, till we arrive to a perfect man; and *when that which is perfect is come, that knowledge, which is in part, shall be done away.* Mean time our business

is to learn to bring the letters into a word, to bring the ceremonies to Christ, and to make them terminate in him; I mean, to find the priesthood in Christ, the sacrifice in Christ, the altar in Christ, the throne of grace in Christ, and also God in Christ reconciling the world unto himself by him. And if we can learn this well, while here, we shall not at all be blamed! for this is the utmost lesson set us, to wit, to learn Christ, as we find him revealed in the gospel: *I determined faith Paul not to know any thing among you, save Jesus Christ, and him crucified.* And Christians after some time, I mean those that pray, and pry into the word well, do attain to some good measure of knowledge of him. It is life eternal to know him, as he is to be known here, as he is to be known by the holy scriptures. Keep then close to the scriptures, and let thy faith obey the authority of them, and thou wilt be sure to increase in faith; for therein is the righteousness of God revealed from faith to faith; as it is written, *The just shall live by faith.*

Believe then that Christ died, was buried, rose again, ascended, and ever liveth to make intercession for thee; and take heed of prying too far, for in mysteries men soon lose their way. It is good therefore that thou rest in this, to wit, that he doth so, though thou canst not tell how he doth it. A man at court gets by his intercession a pardon for a man in the country; and the party concerned, after he hath intelligence of it, knows that such an one hath obtained his pardon, and that by his interceding; but for all that he may be ignorant of his methods of intercession, and so are we, at least in part, of Christ.

The meaning then is, that I should believe, that for Christ's sake God will save me, since he has justified me with his blood, being justified by his blood we shall be saved from wrath through him; through his intercession, or through his coming between the God whom I have offended, and me a poor sinner; through his coming between with the voice of his blood and merits, which speaketh on my behalf to God, because that blood was shed for me, and because those merits, in

the benefit of them, are made over to me by an act of the grace of God, according to his eternal covenant made with Christ. This is what I know of his intercession; I mean with reference to the act itself; to wit, *How* he makes intercession. And since *All* the fulness of the Godhead dwells in him bodily, and since he also is the holiest of all, and the rest of God for ever, it has been some scruple to me, whether it be not too carnal to imagine as if Christ stood distinct in his humanity; distinct I say, as to space, from the Father as sitting upon a throne, and as so presenting his merits, and making vocal prayers for the life and salvation of his people. The more true meaning in my apprehension is, that the presence and worth of the human nature, being with the divine, yea, taken into union with God for ever, for the service that was done for God, by it, in the world, in reconciling his elect unto him, is still, and ever will be, so deserving in his sight, as to prevail (I know not how to express it) with the divine nature, (in whom alone is a power to subdue all impossibilities to itself,) to preserve those so reconciled to eternal life.

When I speak of the human nature, I mean the man Christ, not bereft of sense and reason, nor of the power of willing and acting; but thus I mean, that the human nature so terminates in the will of the divine; and again, the will of the divine so terminates, as to saving sinners, in the merit and will of the human, that what the Father would, the Son wills; and what the Son wills, the Father acquiesces in for ever. And this the Son wills, and his will is backed with infinite merit, in which also the Father rests; that those, all those *whom the Father hath given him, be with him where he is, that they may behold his glory.* And now I am come to the will and affections of the High-priest. This leads me to the second head, namely, to the natural qualifications of him. And,

1. This is one thing that I would urge, he is not of a nature foreign to that of man; the angels love us well, but they are not so capable of sympathising with us in our distresses, because they are not partakers of our nature.

Nature

Nature hath a peculiar sympathy in it; now he is naturally one with us, sin only excepted, and that is our advantage too. He is man as we are, flesh and blood as we are: born of a woman, and in all points made like unto us, that excepted which the Holy Ghost excepteth; *For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels, but he took the seed of Abraham.* This doth qualify him much; for as I said before, there is a sympathy in nature. A man will not be so affected with the hurt that comes to a beast, as he naturally will with the hurt that comes to a man: a beast will be more affected with those attempts that are made upon its own kind to hurt it, than it will be with those that are made upon man: wherefore? why, there is a sympathy in nature. Now that Christ the High-priest of the house of God is naturally one with us, you see the scriptures plainly affirm. God sent forth his Son, made of a woman: he was made of the seed of David, according to the flesh; the fathers of whom, as concerning the flesh, Christ came, &c.; and this must needs tend to make him a well qualified High-priest. We will not now speak of the necessity of his taking upon him the human nature, to wit, that he might destroy him that had the power of death, that is the devil, and deliver his people; for that would be here too much beside our matter, and be a diversion to the reader: we are now upon his High-priest's office, and of those natural qualifications that attend him, as to that; and I say, nature is a great qualification, because in nature there is sympathy; and where there is sympathy, there will be a provocation to help, a provocation to help with jealousy and indignation against those that afflict.

A bear robbed of her whelps is not more provoked, than is the Lord Jesus, when there is means used, to make them miss of life eternal, for whom he hath died, and for whom he ever lives to make intercession. But,

2. As there is natural sympathy in Christ to those for whom he is an High-priest, so there is relative sympathy;

sympathy; he has not only taken to or upon him our nature, but he is become one brother-hood with us; now you know brotherhood will carry a man further than nature; so then, when nature and relation meet, there is a double obligation. Now both he that sanctifieth, (which is Christ), and they who are sanctified, (his saints), are all of one, (which is God), they are all of God, as children of a Father; for which cause he is not ashamed to call them brethren, saying, *I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.* Now a relation is much, and a natural relation most of all. Why, here is a natural relation betwixt Christ the High-priest, and those for whom he ever liveth to make intercession: a natural relation, I say, and that with respect to the humanity which is the nature subject to affliction and distress; *For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same.* So then it is for a brother that he is engaged, for a brother that he doth make intercession.

When Gideon knew by the confession of Zeba and Zalmunna, that the men that they slew at Tabor were his brethren, his fury came into his face, and he sware they should therefore die. Relation is a great matter. And therefore it is said again, *In all things it behoved him to be made like unto his brethren, that he might be a merciful High-priest;* a brother is born for adversity; and a brother will go far.

This therefore is a second thing or another qualification, with which Christ Jesus is furnished to be an High-priest; he is a brother, there is a brotherly relation betwixt him and us; therefore by virtue of this relation he maketh intercession for us more affectionately.

3. There is another thing in Christ Jesus that makes him naturally of an excellent qualification with reference to his priesthood for us, and they are the temptations and infirmities wherewith he was exercised in the days of his humiliation. It is true, temptations and infirmities strictly considered, are none of our nature, no
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more are they of his ; but yet, if it be proper to say temptations and afflictions have a nature, his and ours were naturally the same ; and that in all points too ; for so says the scripture, *He was tempted in all points, like as we are, yet without sin.* Are we tempted to distrust God ? so was he : are we tempted to murder ourselves ? so was he : are we tempted with the bewitching vanities of this world ? so was he : are we tempted to commit idolatry, and to worship the devil ? so was he. So that herein we also were alike ; yea, from his cradle to his cross he was a man of sorrows and acquainted with griefs, a man of afflictions throughout the whole course of his life.

And observe it, he was made so, or subjected thereto by the ordinance of God ; nay, farther, it behoved him to be made so, that is, to be made like unto us in all things, the better to capacitate him to the work of his priesthood, with the more bowels and compassion. We will read to you the text ; *Wherefore in all things it behoved him to be made like unto his brethren, that he might be (qualified to be) a merciful and faithful High-priest, in things pertaining to God, to make reconciliation for the sins of the people: For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

See here how he is qualified, and to what end ; he was tempted as we are, suffered by temptations as we do, in all points and things as we are ; that he might be bowels, that he might be a merciful and faithful High-priest, in things pertaining to God, to make up the difference that is made by sin, between God and his people, to make reconciliation for the sins of the people.

Yea, he by being tempted, and by suffering as he did, he is prepared and enabled so to do ; *for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

Wherefore, I also call this qualification both natural and necessary ; natural, because in kind the same with ours ; that is, his temptations were the same with ours ; the same in nature, the same in design, the same

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as to their own natural tendency ; for their natural tendency was to have ruined both him and us, but God prevented. They also were necessary, though not of themselves, yet made so by him that can bring good out of evil, and light out of darkness ; made so, I say, to us, for whose sakes they were suffered to assault and afflict him, namely, that he might be able to be merciful, faithful, and succouring to us.

4. Another qualification with which our High-priest is furnished, for the better fitting of him to make intercession for us, is, that we are his members ; to be a member is more than to be of the same nature, or the nearest of relations, that excepted. So then now he makes intercession for his own self, for his own body, and for the several members of his body. The high-priest under the law did use to offer up sacrifice for himself ; first for himself, for his own sins, and then for the errors of the people. I will not say that Christ had any sin that was personally, or by his act, his own ; for that would be to blaspheme the name of that Holy One ; but yet I will say, he made the sins of the people his own ; yea, God the Father made them his ; those also for whom he ever liveth to make intercession, are united to him, made members of his body, of his flesh, and of his bones ; and so are any part of himself.

But we are now about his natural qualifications, and this is one ; that they for whom he ever liveth to make intercession are his members, the members of his body ; we are the members of his body, of his flesh, and of his bones, so saith the word. Wherefore here is a near concern, for that his church is part of himself ; it is his own concern, it is for our own flesh : Never man yet hated his own flesh, but nourisheth and cherisheth it. (Things are thus spoken, because of the infirmity of our flesh). So that had Christ no love to us as we are sinners, yet because we are part of himself, he cannot but care for us, nature puts him upon it ; yea, and the more infirm and weak we are, the more he is touched with the feeling of our infirmities, the more he is afflicted for us : *For we have not an High-priest that cannot be touched with the feeling of*
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our infirmities. He at no time loseth this his fellow-feeling because he always is our head, and we the members of his. I will add, the infirm member is most cared for, most pitied, most watched over to be kept from harms, and most consulted for.

I love to play the child with little children, and have learned something by so doing; I have met with a child that has had a sore finger, yea, so sore as to be altogether at present useless; and not only so, but by reason of its infirmity, has been a let or hindrance to the use of all the fingers, that have been upon that hand: then have I began to bemoan the child, and said, Alas! my poor boy, or girl, hast got a sore finger? Ah! quoth the child, with water in its eyes, and hath come to me to be bemoaned. Then I have begun to offer to touch the sore finger: Oh! saith the child, pray do not hurt me; I then have replied, Canst thou do nothing with this finger? No, saith the child, nor with this hand either: then have I said, Shall we cut off this finger, and buy my child a better, a brave golden finger? At this the child started, stared in my face, gone back from me, and entertained a kind of indignation against me, and has no more cared to be intimate with me.

Then have I begun to make some use of that good sermon which this little child has preached unto me; and thus have I gone on: If membership be so dear, if this child has such tenderness to the most infirm, the most useless of its members; if it counts me his friend no longer than while I have a mouth to bemoan, and carriages that shew tenderness to this useless finger; what an interest doth membership give one in the body, and what compassion hath the soul for such an useless thing, because it is a member? and turning all this over to Jesus Christ, then instead of matter and corruption, there presently comes honey to me out of the child's sore finger: I take leave to tell you now how I use to play. And though I have told this tale upon so grave a truth, as is the membership of Christians with their Head, yet bear with me; no child can be so tender of its sore finger, as is the Son of God

of his afflicted members; he cannot but be touched with the feeling of our infirmities.

Ah! who would not make many supplications, prayers, and intercessions, for a leg, for an eye, for a foot, for a hand, for a finger, rather than they will lose it? And can it be imagined, that Christ alone shall be like the foolish ostrich, hardened against his young, yea, against his members? it cannot be.

Should he lose a member, he would be disfigured, maimed, dismembered, imperfect, next to monstrous. For his body is called his fulness, yea, the fulness of him that fills all in all. This therefore shews you that Christ as High-priest has naturally a respect for those for whom he ever liveth to make intercession; yea, an unfathomable respect for them, because they are his members.

5. But again, when nature-relation and membership is urged to shew the fit qualifications wherewith Christ is endued, I intend not to intimate, as if the bottom of all lay here; for then it might be urged, that one imperfect has all these; for who knows not that sinful man has all these qualifications in him, towards his nature, relations, and members? I have therefore, as I said, thus discoursed, only for demonstration-sake, and to suit myself with the infirmity of your flesh. I might come, in the *next* place, to tell you, that Jesus Christ our High-priest is thus, with reference to other designs. We are his purchase and he counts us so; his jewels, and he counts us so; his estate real, and he counts us so. And you know, a man will do much, speak much, interceed much, and long for that which he thus is interested in: but we will come to speak more particularly of the exceeding excellency of his natural qualifications, and shew you, that he hath such as are peculiar to himself alone and that we are concerned in them.

1. First then, he is holy, and so a suitable High-priest. There is a holiness that sets further from, and a holiness that brings one nearer to, and to be concerned the more with the condition of those in affliction, and that holiness is that which is intailed unto office.

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When a man is put into an office the more unholy he is, the worse he performs his office; and the more holy, the better he performs his office. For his holiness obliges him to be faithful unto men, wherein he is concerned by his office. Hence you read, *that he is a faithful High-priest, because he is a holy one, and such an High-priest became us, who is holy, &c. good and upright is the Lord Jehovah, (Christ Jesus), therefore he will teach sinners in the way. He that ruleth among men must be just, ruling in the fear of God.* I mention these texts to shew you, that holiness, when intailed to office, makes a man do that office the better. Now then, Christ is holy, and he is made, called, and made of God an High-priest, after the order of Melchisedec, and is to manage that his office for thee with God; that is to say, to continue to make reconciliation for iniquity; for that iniquity that cleaveth unto thee, and that supriously breaketh, or issueth from thy flesh after thou art called and converted. For we are now upon the second part of the execution of the priesthood of Christ: that which he executeth, I say; and by executing takes away the iniquity of our holy things and of our life, after our turning to God by him. Now he that is to do this, is holy, and so one that will make conscience of performing that office for us, with which he is intrusted of God. Hence, he is set in opposition to those high priests that had infirmities, that were not holy, upon this very account, preferred above them. For the law maketh men high-priests that have infirmities; but the word of an oath, which was since the law, maketh the Son, who is consecrated, perfected, or holy for evermore.

This therefore is a great thing, to wit, That we have an High-priest that is holy, and so one that will not fail to perform to the utmost the trust committed to him on our behalf, to wit, to offer both gifts and sacrifices for sin, this is one thing.

2. There is added to this of his holiness another; and that is harmless. *For such an High-priest became us who is holy, harmless.* A harmful man, when he is in office, Oh how much mischief may he do! Such

an one is partial in doing his office, such an one will put the poor by his right, such an one will buy and sell a cause, a man, an interest, will do or not do, as his harmfulness prompts him to it; so is an evil ruler among the poorer people. But now our Jesus, our High-priest, is holy, harmless; he will wrong no man he will deprive no man, he will condemn no man, he will deny to no man that comes to God by him, the benefit and advantage of his blessed intercession; he respecteth not persons, nor taketh reward. A harmful man will stomach, and hate, and prejudice a man, will wait for an opportunity to do him a mischief, will take the advantage, if he can, to deny him his right, and keep from him his due, when yet it is in the power of his hand to help him. Oh! but Christ is harmless, harmless as a dove, he thinks no ill, intends no ill, doth no ill: but graciously, innocently, harmlessly, makes intercession for thee; nor will he be prevailed with to prejudice thy person, or to forbear to take up thy name into his lips, be thy infirmities, and weaknesses, and provocations never so many, if thou indeed comest to God by him. He is holy, and harmless, and so the more fit to become our High-priest and to make intercession for us.

3. But again, this is not all, he also is undefiled: *For such an High-priest became us, who is holy, harmless, undefiled.* This term is put in to shew, that he neither is, nor can be found, neither now, nor at any time, faulty in his office. A man that is holy may yet be defiled; a man that is harmless may yet be defiled. We are bid to be holy and harmless; and in a gospel-sense so every Christian is. Oh! but Christ is so in a legal sense; in the eye of the law, perfectly so. This is a great matter, for it shews, that as nothing done by us can tempt him to be hurtful to us; so there is nothing in himself that can tempt him so to be. A man that is defiled, has that within him that will put him upon using of his office unfaithfully, though he should have no provocation from those for whose good he is to execute his office; but he that is undefiled, undefiled in a law-sense, as our Lord Jesus is, is such

an one that doth not only not do hurt, and not act falsely in his office, but one that cannot, one that knoweth not, how to be unfaithful to his trust. He is holy, harmless, undefiled, this therefore is a great thing. He has not the original of hurtfulness in him, there is no such root there; there is a root of bitterness, springing up in us, by which, not only ourselves, but oftentimes others are defiled. Oh! but our High-priest is undefiled, he is not corrupt, nor corrupteth; he doth his office fairly, faithfully, holily, justly according to, or answering our necessities, and the trust reposed in him, and committed to him. But,

4. This is not all; as he is holy, harmless, and undefiled; so he is separate from sinners, both in his conception, in his composition, and the place ordained for him to execute this part of his High-priest's office in. He was not conceived in the womb by carnal generation; he was not made up of polluted and defiled nature; he officiateth not with those materials that are corrupt, stained, or imperfect; but with those that are unspotted; even with the spotless sacrifice of his own unblemished offering. He, nor his offering, has any such tang, as had the priests, and their sacrifices under the law, to wit, sin and imperfection; he is separate from them in this respect, further than is an angel from a beast. He has none of the qualities, actions, or inclinations of sinners; his ways are only his own; he never saw them, nor learnt them, but of the Father: there is none upright among men, wherefore he is separated from them to be a priest. Again,

5. As he is thus, so again, he is said to be higher than the heavens. For such an high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. The text saith, that neither saint, nor heavens, are clean in God's sight: *Behold he putteth no trust in his servants, he chargeth his angels with folly;* and again, *Behold he putteth no trust in his saints, yea, the heavens are not clean in his sight.* Wherefore, by this expression, he shews us, that our High-priest is more noble than either heaven or angel; yea, more clean and perfect than

than any. It shews us also that all the heavenly host are at his command, to do as his intercession shall prevail with the Father for us. All angels worship him, and at his word they become, they all become ministering spirits for them who shall be heirs of salvation.

Besides, by this word he shews, that it is impossible that our High-priest should degenerate or decay; for that he is made higher than the heavens; the spirits sometimes, in the heavens, have decayed; the heavens themselves decay and wax old; and that is the farthest that by the word we are admitted to go. But as for him that is above the heavens, that is made higher than the heavens that is ascended up far above all heavens; he is the same, and his years fail not; *the same yesterday, to-day, and for ever.*

This therefore is added; to shew that Christ is neither as the angels, nor heavens, subject to decay, or degenerate, or to flag and grow cold in the execution of his office; but that he will be found even at the last; when he is come to the end of this work, and is about to come out of the holy place, as affectionate, as full of love, as willing, and desirous after our salvation, as he was the first moment that he was made High-priest, and took upon him to execute that his blessed office for us.

Wherefore our High-priest is no such one as you read of in the law. He is no dwarf, hath no blemish, nor any imperfection; therefore is not subject to flag or fail in the due execution of his office, but is able to save to the uttermost them that come unto God by him, *seeing he ever liveth to make intercession for them.*

And it is well worth our consideration, that it is said, he is made thus; that is, appointed, instituted, called, and qualified thus of God; this shews the Father's heart as well as the Son's, to us-ward, to wit, that this priesthood was of him, and the glorious effects thereof by him: *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

I come now to the second motive, to wit, that we may find grace and mercy to help in time of need; or

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we shall find grace and mercy to help, if we come as we should, to the throne of grace.

In this motive we have these three things.

1. That saints are like to meet with needy times while they are in this world.

2. That nothing can carry us through our needy times, but more, or a continual supply of mercy and grace.

3. That mercy and grace is to be had at the throne of grace, and we must fetch it from thence by prayer, if we would, as we should, go through these needy times.

For the first of these, that saints are like to meet with needy times; or with such times as will shew them, that they need a continual assistance of the grace of God, that they may go rightly through this world. This is therefore a motive, that weareth a spur in the heel of it, a spur to prick us forward to supplicate at the throne of grace. This needy time is in other places called the perilous time, the evil day, the hour and power of darkness, the day of temptation, the cloudy and dark day.

And indeed, in the general, all the days of our pilgrimage here are evil, yea, every day has a sufficiency of evil in it to destroy the best saint that breatheth, were it not for the grace of God. But there are also, as I have hinted, particular specious times, times more eminently dangerous and hazardous unto saints. As,

1. There are their young days, the days of their youth, and childhood in grace. This day is usually attended with much evil towards him or them that are asking the way to Zion with their faces thitherward. Now the devil has lost a sinner; there is a captive has broke prison, and one run away from his master: now hell seems to be awakened from sleep, the devils are come out, they roar, and roaring they seek to recover their runaway. Now tempt him, threaten him, flatter him, stigmatise him, throw dust into his eyes, poison him with errors, spoil him while he is upon the potter's wheel; any thing to keep him from coming to Jesus Christ. And is this not a needy time? doth not such an one want abundance of grace? is it not of absolute necessity that thou, if thou art the man thus beset, shouldst ply it at the throne of grace, for mercy and grace to help thee in such a time of need as this is?

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To want a spirit of prayer now, is as much as thy life is worth. O, therefore, you that know what I say, you that are broke loose from hell, that are fled for refuge to lay hold on the hope set before you, and that do hear the lion roar after you, and that are kept awake with the continual voice of his clinking chain, cry as you fly; yea, the promise is, that they that come to God with weeping, with supplication, he will lead them.

Well, this is one needy time, now thy hedge is low, now thy branch is tender, now thou art but in the bud. Pray that thou be'est not marred in the potter's hand.

2. The time of prosperity is also a time of need, I mean of thy spiritual prosperity. For as Satan can tell how to suit temptations for thee in the day of thy want, so he has those that can entangle thee in the day of thy fulness. He has his spiritual wickednesses in the high and heavenly places. He can tell how to lay a snare for thee in the land of Canaan, as well as in the wilderness; in thy time of receiving good things, as well as in thy hungry and empty hours. Nay, such times seem to be the most dangerous, not in themselves, but through the deceits of our heart. Hence Moses gives this caution to the children of Israel, that when God had given them the promised land, and vineyards, and wells, and olive trees, and when they had eaten and were full, *Then, says he, beware lest thou forget the Lord which brought thee forth of the land of Egypt, from the house of bondage.* And again, he doubleth this caution, saying, *When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he has given thee. Beware that thou forget not the Lord thy God in not keeping his commandments, and his judgements, and his statutes, which I command thee this day; lest when thou hast eaten and art full, and thou in all good things art increased, then thy heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; all this may be applied spiritually.* For there are, as I said, snares laid for us in our best things; and he that has great enjoyments, and forgets to pray for grace to keep him humble then,

then, shall quickly be where Peter was, after his knowledge of the Lord Jesus by the revelation of the Father.

3. Another needy time, is a time when men are low and empty, as to worldly good; this time is full of temptations and snares. At this time, men will, if they look not well to their doings and goings, be tempted to strain curtesies both with conscience and with God's word, and adventure to do things that are dangerous, and that have a tendency to make all their religion and profession vain. This holy Agur was aware of; so he prayed, *Let me not be rich and full, lest I deny thee; let me not be poor, lest I steal, and take the name of my God in vain.* There are many inconveniences that attend him that is fallen into decay in this world. It is an evil day with him, and the devils will be as busy with him, as the flies are with a lean and scabbed sheep. It shall go hard but such a man shall be full of maggots; full of silly, foolish, idle inventions, to get up, and to abound with fulness again. It is not a time now, will Satan say, to retain a tender conscience, to regard thy word or promise, to pay for what thou buyest, or to stick at pilfering, and filch from thy neighbour. This Agur was afraid of; therefore he prayed that God would keep him from that which would be to him a temptation to do it. How many in our day have, on these very accounts, brought religion to a very ill favour, and themselves unto the snare of the devil, and all because they have not addicted themselves to pray to God for grace to help in this time of need, but rather have left off the thing that is good, and given up themselves to the temptations of the devil, and the subtle and ensnaring motions of the flesh.

4. Another needy time is the day of persecution; this is called, as was hinted before, *the hour of darkness, the cloudy and dark day.* This day, therefore, is full of snares, and of evils of every kind. Here is the fear of man, the terrors of a prison, of loss of goods and life. Now all things look black, now the fiery trial is come. He that cannot now pray; he that now applieth not himself to God on the throne of grace, by the priesthood of Jesus Christ, is like to take a fall be-

fore all men upon the stage; a foul fall, a fall that will not only break his own bones, but also the hearts of those that fear God and behold it: *Come therefore boldly to the throne of grace, that you may obtain mercy, and find grace to help in time of need.*

5. Another time of need is, that time wherein thou changest thy condition and interest into a new relation. For here also the snares and traps lie waiting for thee. There is a hopeful child goes to service, or to be an apprentice; there is a young man and a young maid entered into a married condition, and though they pray before, yet they leave off to pray then. Why, these people are oftentimes ruined and undone; the reason is, this change is attended with new snares, with new cares, and with new temptations, of the which, because through unwatchfulness they are not aware, they are taken, drawn to perdition and destruction by them.

Many in my short day have gone, I doubt down to the pit, this way, that have sometimes been to appearance the very foremost and hopefulest in the place where they have lived. Oh how soon has there fire gone out; has their lamps forborn to burn! How quickly have they lost their love to their ministers, by whom they were illuminated, and to the warmest Christians, through communion with whom they used to be kept awake and favoury! How quickly have they found them out new friends, new companions, new ways and methods of life, and new delights to feed their foolish minds withal! Wherefore, Oh thou that art in this fifth head concerned, *Come boldly to the throne of grace, to obtain mercy, and find grace to help in time of need.*

6. Another time of need is, when the generality of professors are decayed; when the custom of fancies and fooleries have taken away all gravity and modesty from among the children of men. Now pray, or thou diest; yea, pray against those decays, those vain customs, those foolish fancies, those light and vain carriages that have overtaken others, else they will assuredly knock at thy door, and obtain favour at thy hand, the which if they do, they will quickly bring thee down into the dirt with others, and put thee in peril of damnation as well as they.

7. Another

7. Another time of need is, the time of guilt contracted, and of the hiding of God's face. This is a dangerous time. If thou now shalt forbear to pray, thou art undone, for the natural tendency of guilt is to drive a man from God. So it served our first father; and oft-times when God hides his face, men run into desperation, and so throw up all duties, and say as he of old, *Why should I wait upon the Lord any longer?* Now thy great help against this is prayer, continuing in prayer. Prayer wrestleth with the devil, and will overthrow him: prayer wrestleth with God, and will overcome him: prayer wrestleth with all temptations, and makes them fly. Great things have been done by prayer, even by the prayer of those that have contracted guilt, and that have by their sins lost the smiles and sense of the favour of God.

Wherefore, when this needy, this evil time has overtaken thee, pray: *Come boldly to the throne of grace, to obtain mercy, and find grace to help in time of need.*

8. The day of reproach and slander is another time of need, or a day in which thou wilt want supplies of grace. Sometimes we meet with such days wherein we are loaden with reproaches, slanders, scandals, and lies. Christ found the day of reproach a burdensome day unto him; and there is many a professor driven quite away from all conscience towards God, and open profession of his name, by such things as these. Reproach is, when cast at a man, as if he was stoning to death with stones. Now ply it hard at the throne of grace, for mercy and grace to bear thee up, or thou wilt either miscarry or sink under ground by the weight of reproach that may fall upon thee.

9. Another time of need is that wherein a man's friends desert and forsake him, because of his gospel-principles, or of those temptations that attend his profession. This is a time that often happeneth to those that are good. Thus it was with Christ, with Paul, with Job, with Heman, and so has been with many other of God's servants in the day of their temptations in this world; and a sore time it is. Job complained under it, so did Heman, Paul, and Christ. Now a

man is as forlorn as a pelican in the wilderness, as an owl in the desert, or as a sparrow upon the house-top. If a man cannot now go to the throne of grace by prayer, through Christ, and so fetch grace for his support from thence, what can he do? He cannot live of himself: Wherefore this is a fore evil.

10. Another time of need is the day of death, when I am to pack up all to be gone from hence, the way of all the earth. Now the greatest trial is come, excepting that of the day of judgement. Now a man is to be stripped of all, but that which cannot be shaken. Now a man grows near the borders of eternity: Now he begins to see into the skirts of the next world: Now death is death, and the grave the grave indeed: Now he begins to see what it is for body and soul to part, and what to go and appear before God: Now the dark entry, and the thoughts of what is in the way from a deathbed to the gate of the holy heaven, comes nearer the heart than when health and prosperity do compass a man about. Wherefore this is like to be a trying time, a time of need indeed. A prudent man will make it one of the great concerns of his whole life, to get, and lay up a stock of grace for this day, (though the fool will rage and be confident): for he knows all will be little enough to keep him warm in his soul, while cold death stroaks his hand over his face, and over his heart, and is turning his blood into jelly; while strong death is loosing his silver cord, and breaking his golden bowl. Wherefore, I say, this motive weareth a spur on his heel, a spur to prick us on to the throne of grace for mercy, and grace to help in the time of need.

But, secondly, I come now to the next thing, which is, to shew, that nothing can carry us through our needy times, but more, or a continual supply of mercy and grace. This the text fully implies, because it directeth us to the throne of grace, for mercy and grace for that very end. And had there been any thing else that could have done it, the apostle would have made mention of it, and would also have directed the saints unto it. But forasmuch as he here makes mention of the needy time, and directs them to the throne of grace
for

for mercy and grace to help, it followeth that mercy and grace, and that only, can help us in the evil time.

Now mercy and grace are to be distinctly considered.

1. Mercy, for that by it we have through Christ the continuation and multiplication of forgivenesses, without which there is no salvation.

2. Grace, for that by it we are upheld, supported, and enabled to go through our needy times, as Christians, without which there is no salvation neither. The first all will grant, the second is clear: *If any man draws back, my soul shall have no pleasure in him; but we are not of them that draw back unto perdition, but of them that believe to the saving of the soul.*

1. Mercy is that by which we are pardoned, even all the falls, faults, failings, and weaknesses, that attend us, and that we are incident to, in this our day of temptation; and for this mercy we should pray, and say, *Our Father, forgive us our trespasses.* For though mercy is free in the exercise of it to us-ward, yet God will have us ask, that we may have; as he also saith in the scripture, *Let us come boldly to the throne of grace, that we may obtain mercy.* Here then we have one help, and that is, the mercy of God is to be extended to us from his throne through Jesus Christ, for our pardon and forgiveness in all those weaknesses that we are attended with in the needy or evil times; and we should come to God for this very thing. This is that which David means, when he says, *Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.* And again, *When I said my foot slipped, thy mercy, O Lord, held me up:* Set me clear and free from guilt, and from the imputation of sin unto death, by Christ.

Nor can any thing help where this is wanting; for our parts, our knowledge, our attainments, nor our graces, cannot so carry us through this world, but that we shall be guilty of that that will sink us down to hell, without God's pardoning mercy. It is not the grace that we have received can do it, nor the grace that is to be received that can do it; nothing can do it but the pardoning mercy of God; for because all our graces are

are here imperfect, they cannot produce a spotless obedience. But where there is not a spotless obedience, there must of necessity follow a continuation of pardon and forgiveness by mercy, or I know what will become of the soul.

Here therefore the apostle lays an obligation upon thee to the throne of grace, to wit, that thou mayst obtain mercy, a continuation of mercy, mercy as long as thou art like to live this vain life on the earth; mercy that will reach through all thy days: For there is not a day, nor a duty; not a day that thou livest, nor a duty that thou dost, but will need that mercy should come after to take away thy iniquity. Nay, thou canst not receive mercy so clearly, as not to stand in need of another act of mercy to pardon weakness in thy no better receiving the last. We receive not our mercies so humbly, so readily, so gladly, and with that thankfulness as we should: and therefore, for the want of these, have the need of another, and another act of God's sin-pardoning mercy, and need shall have thereof, as long as evil time shall last with us.

But is not this great grace, that we should thus be called upon to come to God for mercy? Yea, is not God unspeakably good, in providing such a throne of grace, such a sacrifice, such an High-priest, and so much mercy for us, and then to invite us to come with boldness to him for it? Nay, doth not his kindness yet further appear, by giving of us items and intimations of needy times, and evil days, on purpose to provoke us to come to him for mercy?

This then shews us, as also we have hinted before, that the throne of grace, and Christ Jesus our High-priest, are both provided upon the account of our imperfections, namely, that we who are called might not be, by remaining weaknesses, hindered of, but obtain eternal inheritance. Weaknesses, such weaknesses remain in the justified, and such slips and failings are found in and upon them, that called for a course of mercy and forgiveness to attend them.

Farther, this also intimates, that God's people should not be dejected at the apprehensions of their imperfections;

fections; I say, not so dejected, as therefore to cast off faith and hope, and prayer; for a throne of grace is provided for them, to the which they may, they must, they ought continually to resort for mercy, sin-pardoning mercy.

2. As we are here to obtain mercy, so we are here to find grace. They that obtain mercy, shall find grace, therefore they are put together. That they may obtain mercy, and find grace; only they must find mercy first; for as forgiveness at first goes before sanctification in the general, so forgiveness afterwards goes before particular acts of grace for further sanctification. God giveth not the spirit of grace to those that he has not first forgiven by mercy, for the sake of Christ. Also so long as he as a Father forbears to forgive us his adopted, so long we go without those further additions of of grace that are suggested in the text. But when we have obtained mercy to forgive, then we also find grace to our renewing. Therefore he saith, *First obtain mercy, and then find grace.*

Grace here I take to be that grace which God has appointed for us, to dwell in us; and that by and through the continual supply of which we are to be enabled to do and suffer, and to manage ourselves in doing and suffering according to the will of God. Let us have grace whereby we may serve him acceptably with reverence and godly fear. So again, he giveth more grace; wherefore he saith, *God resisteth the proud, but giveth grace to the humble.* The grace therefore that is meant, is grace given or to be given; grace received or to be received; grace, a root, a principle of grace, with its continual supplies for the perfecting of that salvation that God has designed for us.

This was that which comforted Paul, when the messenger of Satan was sent to buffet him, it was said unto him by Christ, *My grace is sufficient for thee:* As who should say, Paul, be not utterly cast down, I have wherewith all to make thee stand, and overcome, and that is my grace, by which thou shalt be supported, strengthened, comforted, and made to live a triumphant life, notwithstanding all that oppress thee. But this

this came to him upon his praying; *for this I prayed to God thrice, saith he. So again, God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work.* Thus you see, that by grace in these places is meant that spirit, and these principles of grace, by the increase and continual supply of which we are inwardly strengthened, and made to abound to every good work.

This then is the conclusion, That as there is mercy to be obtained by us at the throne of grace, for the pardon of all our weaknesses; so there is also grace there to be found that will yet strengthen us more, to all good walking and living before him. He giveth more grace, and they receive one time or another abundance of grace that shall reign in life by one Jesus Christ.

This then teaches us several things, some of which I will mention: As,

1. That nature, as nature, is not capable of serving of God: no, not nature where grace dwells, as considered abstract from that grace that dwells in it. Nothing can be done aright without grace, I mean no part or piece of gospel-duty. Let us have grace, whereby we may serve him acceptably. Nature, managed by grace, seasoned with grace, and held up with grace, can serve God acceptably. Let us have grace seek for, and find grace to do so; for we cannot do so but by grace: *By the grace of God I am what I am; and his grace which was bestowed on me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was in me.*

What can be more plain than this beautiful text? For the apostle doth here quite shut out nature, sanctified nature, (for he indeed was a sanctified man), and concludes that even he, as of himself, did nothing of all the great works that he did; but they were done, he did them by the grace of God that was in him. Wherefore nature, sanctified nature, as nature, can of itself do nothing to the pleasing of God the Father.

Is not this the experience of all the godly? Can they do that at all times which they can do at some times?

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Can they pray, believe, love, fear, repent, and bow before God always alike? No. Why so? they are the same men, the same human nature, the same saints: Aye, but the same grace, in the same degree, operation, and life of grace, doth not so now work on that man, that nature, that saint; therefore, notwithstanding he is what he is, he cannot do at all times alike.

Thus therefore it is manifest, that nature, simply as such, is a great way off doing that which is acceptable with God. Refined, purified, sanctified nature, cannot do but by the immediate supplies, lifts, and helps of that spirit and principle of grace by the which it is so sanctified

2. As nature; even where grace is, cannot without the assistance of that grace, do any thing acceptably before God; so grace received, if it be not also supplied with more grace, cannot cause that we continue to do acceptable service to God. This also is clear by the text. For he speaketh there to them that had received grace; yea, puts himself into the number, saying, *Let us come boldly to the throne of grace, that we may find grace to help in time of need.* If grace received would do, what need of more? What need we pray for more? What need we go to the throne of grace for more? This very exhortation saith it will not: present supplies of grace are proportioned to our present need, and to help us to do a present work or duty. But is our present need all the need that we are like to have, and the present work, all the work that we have to do in the world? Even so the grace that we have received at present, though it can help us to do a present work, it cannot, without a further supply, help us to do what is to be done hereafter. Wherefore, the apostle saith, that his continuing to do, was through his obtaining help, continual help of God: *Having therefore (saith he) obtained help of God: I continue to this day witnessing both to small and great, &c.* There must be a daily imploring of God for daily supplies from him, if we will do our daily business as we should.

A present dispensation of grace, is like a good meal, a seasonable shower, or a penny in one's pocket, all

which will serve for the present necessity. But will that good meal that I eat last week, enable me, without supply, to do a good day's work in this? or, will that seasonable shower which fell last year, be, without supplies, a seasonable help to the grain and grass that is growing now? or will that penny that supplied my want the other day, I say, will the same penny also, without a supply, supply my wants to-day?

The same may, I say, be said of grace received; it is like the oil in the lamp, it must be fed, it must be added to: And there shall be a supply, wherefore he giveth more grace. Grace is the sap, which from the root maintaineth the branches: stop the sap, and the branch will wither: Not that the sap shall be stopped where there is union, not stopped for altogether; for as from the root the branch is supplied, so from Christ is every member furnished with a continual supply of grace, if it doth as it should; of his fulness have all we received, and grace for grace.

The day of grace is the day of expence; this is our spending time. Hence we are called pilgrims and strangers in the earth, that is, travellers from place to place, from state to state, from trial to trial. Now, as the traveller at a fresh inn is made to spend fresh money; so Christians, at a fresh temptation, at a new temptation, are made to spend fresh, and a new supply of grace. Great men, when and while their sons are travellers, appoint that their bags of money be lodged ready, or conveniently paid in at such and such a place, for the suitable relief of them; and so they meet with supplies. Why, so are the sons of the Great one, and he has allotted that we should travel beyond sea, or at a great distance from our Father's house: wherefore he has appointed, that grace shall be provided for us, to supply at such a place, such a state or temptation, as need requires: but withal, as my Lord expecteth his son should acquaint him with the present emptiness of his purse, and with the difficulty he hath now to grapple with; so God our Father expects that we should plead by Christ our need at the throne of grace, in order to a supply of grace: *Let us therefore come boldly to the throne*

throne of grace, that we may obtain mercy, and find grace to help in time of need.

Now then, this shews the reason why many Christians that are indeed possessed with the grace of God, do yet walk so oddly, act so poorly, and live such orderly lives in the world. They are like to those gentlemen's sons that are of the more extravagant sort; that walk in their lousy hue, when they might be maintained better. Such young men care not, perhaps scorn to acquaint their fathers with their wants, and therefore walk in their threadbare jackets, with hose and shoes out at heels? a right emblem of the uncircumspect child of God.

This also shews the reason of all those dreadful falls and miscarriages that many of the saints sustain; they make it not their business to watch to see what is coming, and to pray for a supply of grace to uphold them; they with David are too careless, or with Peter too confident, or with the disciples too sleepy, and so the temptation comes upon them; and their want like as an armed man.

This also shews the reason, why some that, to one's thinking, would fall every day; for that their want of parts, their small experience, their little knowledge of God's matters, do seem to bespeak it; yet stand, walk better, and keep their garments more white than those that have, when compared with them, twice as much as they. They are praying saints, they are often at the throne of grace, they are sensible of their weakness, keep a sight of their danger before their faces, and will not be contented without more grace.

3. And this leads me, in the third place, to shew you, that were we wise, and did we ply it at the throne of grace, for grace, as we should, O what spotless lives might we live! We should then have always help in time of need; for so the text insinuates, *That we may obtain mercy, and find grace to help in time of need.*

This is that which Peter means, when he says, *And besides all this*, that is, besides your faith in Christ, and besides your happy state of justification, giving all diligence, add to your faith, virtue, and to virtue,

knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, (and be continually supplied with a supply from the throne of grace), they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind, and cannot see afar off, and has forgotten that he was purged from his old sins. Wherefore the rather brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall; For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The greatest part of professors now-a-days take up their time in contracting of guilt, and asking for pardon, and yet are not much the better. Whereas, if they had but the grace to add to their faith, virtue, &c. they might have more peace, live better lives, and not have their heads so often in a bag as they have. To him that ordereth his conversation aright, will I shew the salvation of God. To him that disposeth his way aright; now this cannot be done without a constant supplicating at the throne of grace for more grace. This then is the reason why every new temptation that comes upon thee, so foils, so overcomes thee; that thou wilt need a new conversion to be recovered from under the power and guilt that cleaves to thee by its overshadowing of thee.

A new temptation, a sudden temptation, an unexpected temptation, usually foils those that are not upon their watch; and that have not been before with God to be inlaid with grace proportionable to what may come upon them.

That ye may find grace to help in time of need. There is grace to be found at the throne of grace, that will help us under the greatest straits. *Seek and ye shall find;* it is there, and it is to be found there; it is to be found there of the seeking soul, of the soul that seeketh him. Wherefore I will conclude as I did be-

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gin; *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

We will now speak something by way of conclusion, and so wind up the whole.

1. You must remember that we have been hitherto speaking of the throne of grace, and shewing what it is: That we have also been speaking of Christ's sacrifice, and how he manages his high-priest's office before the throne of grace: We have also here, as you see been speaking of the mercy and grace that is to be obtained and found at this throne of grace; and of what advantage it is to us in this our pilgrimage: Now, from all this it follows, That sin is a fearful thing: for all this ado is, that men might be saved from sin. What a devil then is sin? it is the worst of devils; it is worse than all devils; those that are devils, sin has made them so; nor could any thing else have made them devils but sin. Now, I pray, what is it to be a devil, but to be under, for ever, the power and dominion of sin, an implacable spirit against God? Such an one, from which implacableness all the power in heaven, and earth cannot release them, because God of his justice has bound them over to judgement. These spirits are by sin carried quite away from themselves, as well as from God that made them; they cannot design their own good; they cannot leave that which yet they know will be everlastingly mischievous to themselves. Sin has bound them to itself so fast, that there can be no deliverance for them, but by the Son of God who also has refused them, and left them to themselves, and to the judgement which they have deserved. Sin also has got a victory over man, has made him an enemy to God, and to his own salvation; has caught him, captivated him, carried away his mind, and will, and heart, from God; and made him chuse to be vain, and to run the hazard of eternal damnation, with rejoicing and delight. But God left not man where he left those wicked spirits, to wit, under the everlasting chains of darkness, reserved unto judgement; but devised means for their ransom, and reconciliation to himself; which

which is the thing that has been discoursed of in the foregoing part of this book. But, I say, what a thing is sin, what a devil, and master of devils is it, that it should, where it takes hold, so hang, that nothing can unclinch its hold, but the mercy of God, and the heart-blood of his dear Son? Oh the fretting, eating, infecting, defiling, and poisonous nature of sin, that it should so eat into our flesh and spirit, body and soul, and so stain us with its vile and stinking nature; yea, it has almost turned man into the nature of itself; in, so much as that sometimes, when nature is mentioned, sin is meant; and when sin is mentioned, nature is meant.

Wherefore sin is a fearful thing; a thing to be lamented, a thing to be abhorred, a thing to be fled from with more astonishment and trembling, than one would fly from any devil; because it is the worst of things; and that without which nothing can be bad, and because where it takes hold, it so fasteneth, that nothing, as I have said, can release whom it has made a captive, but the mercy of God, and the heart-blood of his dear Son. Oh what a thing is sin!

2. As by what hath been said sin appears to be exceeding sinful; so, from hence it also follows, that the soul is a precious thing: For you must know all this is for the redemption of the soul. (The redemption of the soul is precious), I say it is for the redemption of the soul; it was for this that Christ was made a priest, a sacrifice, an altar, a throne of grace; yea, sin, a curse, and what not, that was necessary for our deliverance from sin, and death, and everlasting damnation.

He that would know what a soul is, let him read in letters of blood the price and purchase of the soul. It was not for a light, a little, an inconsiderable thing, that Christ Jesus underwent what he suffered, when he was in the world, and gave himself a ransom for souls: No, no. The soul is a great, a vast great thing notwithstanding it is so little set by, of some. Some prefer any thing that they fancy, above the soul; a slut, a lie, a pot, an act of fraudulency, the swing of a prevailing passion, any thing shall be preferred

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when the occasion offereth itself. If Christ had set as little by souls, as some men do, he had never left his Father's bosom, and the glory that he had with him; he had never so humbled himself, so gave himself to punishment, affliction, and sorrow; and made himself so the object of scorn, and contempt, and reproach as he did, and all that the souls of sinners might live a life in glory with him.

But methinks this is the mystery of all as to this, that the soul should take that pains, contrive such ways, and take such advantages against itself! For it is the soul that sins, that the soul might die. Oh! sin, what art thou? What hast thou done? and what still wilt thou further do? if mercy, and blood, and grace doth not prevent thee. Oh silly soul! what a fool has sin made of thee? what an ass art thou become to sin? that ever an immortal soul, at first made in the image of God, for God, and for his delight, should so degenerate from its first station, and so abase itself that it might serve sin, as to become the devil's ape, and to play like a Jack Pudding for him upon any stage or theatre in the world!

But I recal myself; for if sin can make one who was sometimes a glorious angel in heaven, now so to abuse himself as to become, to appearance, as a filthy frog, a toad, a rat, a cat, a fly, a mouse, a dog, or bitch's whelp, to serve its ends upon a poor mortal, that it might gull them of everlasting life, no marvel if the soul is so beguiled as to sell itself from God, and all good, for so poor a nothing, as a momentary pleasure is. But,

3. If sin and the soul are such great things, then behold the love and care of God; the love to souls, the care he hath taken to deliver them from sin. Sin, as I have said, is such a thing, as from which no man can deliver himself; the soul is such a thing, so rich and valuable in the nature of it, that scarce one in twenty thousand counts of it as they should. But God, the lover of mankind, and the greatest enemy to sin, has provided means effectually to overthrow the one, and to save and secure the other. Behold, therefore, the love

love of God, the care of God for us; for when we neither loved nor cared for ourselves, God both loved us and cared for us. God commended his love towards us in sending his Son to be the propitiation for our sins.

Let it be then concluded, that God is love, and that the love that God hath to us is such that we never had for ourselves. We have been often tried about our own love to ourselves, and it has been proved over and over, that sometimes even we that are Christians could, and would, if it had been possible, have pawned ourselves, our souls, and our interest in Christ, for a foul and beastly lust. But God, who is rich in mercy, for his great love wherewith he loved us, would not suffer it so to be. Now, if we are so fickle and uncertain in our love to ourselves, as to value our salvation at so low and so base a rate, can it be imagined that ever we should, had it been left to our choice, have given the best of what we have for the salvation of our souls?

Yet God gave his Son to be the Saviour of the world. I say again, if our love is so slender to our own souls, can any think that it should be more full to the souls of others? And yet God had such love to us, as to give his only begotten Son for our sins. Yet again, how should it be that we, who are usually so affected with the conceit of our own happiness, since we care no more for our own souls, do our best to secure the souls of others? and yet God, who is infinitely above all creatures, has so condescended, as to concern himself, and to give the best of his flock, even his only beloved Son, for very dust and ashes. Wherefore herein is love, not that we loved God, (or our neighbour), but that God loved us, and gave his Son to be a propitiation for our sins.

4. Is sin so vile a thing? is the soul so precious a thing? and is God's love and care of the salvation of the souls of sinners, infinitely greater than is their own care for their own souls? then this should teach those concerned to blush, to blush I say, and to cover their faces with shame. There is nothing, as I know of, that more becomes a sinner, than blushing and shame doth; for he is the harbourer, the nurse, and the nourisher, of that vile thing called *Sin*; that so great an enemy of God,
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and that so great an enemy to the soul. It becomes him also, if he considers what a creature God has made him, and how little he hath set by his own creation, and by the matter of which God hath made his soul. Let him also consider unto what base things he has stooped, and prostrated himself, while things infinitely better have stood by and offered themselves unto him freely; yea, how he has cast that God that made him, and his Son that came to redeem him, quite behind his back, and before their faces embraced, loved, and devoted himself unto him that seeks nothing more than the damnation of his soul.

Ah Lord! when will foolish man be wise, and come to God with his hands upon his head, and with his face covered with shame, to ask him forgiveness for that wickedness which he has committed? which is wickedness committed not only against holiness and justice, against which also men by nature have an antipathy, but against mercy and love, without which man cannot tell what to do.

Blush, sinner, blush. Ah, that thou hadst grace to blush! But this is God's complaint, Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush. It is a sad thing that men should be thus void of consideration, and yet they are so. They are at a continual jest with God and his word, with the devil and sin, with hell and judgement. But they will be in earnest one day; but that one day will be too late

5. Is it so that God, though sin is so fearful a thing, has prepared an effectual remedy against it, and purposed to save us from the evil and damning effects thereof? (1.) Then this should beget thankfulness in the hearts of the godly, for they are made partakers of this grace; I say, it should beget thankfulness in thy heart. *Thanks be to God for his unspeakable gift*, said the apostle, when he seriously thought of that which was much inferior to what we have been a discoursing of. That was about man's willingness to do good; this is about God's. That was about mens willingness to give money to poor saints; this about God's willingness

ness to give Christ Jesus his Son to the world. It was the thoughts of this redemption and salvation that made David say, *Bless the Lord, O my soul, and all that is within me, bless his holy name.*

Oh! they that are partakers of redeeming grace, and that have a throne of grace, (a covenant of grace), and a Christ that is the Son of God's love, to come to, and to live by, should be a thankful people. By him therefore let us offer the sacrifice of praise continually, giving thanks in his name.

How many obligations has God laid upon his people, to give thanks to him at every remembrance of his holiness!

(2.) Study the priesthood, the high-priesthood of Jesus Christ, both the first and second part thereof. The first part was that, when he offered up himself without the gate, when he bare our sins in his own body on the tree. The second part is that which he executeth there whither he is now gone, even in heaven itself, where the throne of grace is. I say, study what Christ has done, and is doing. Oh! what is he doing now? he is sprinkling his blood with his priestly robes on, before the throne of grace: that is too little thought on by the saints of God: *We have such an High-priest, who is set down on the right hand of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.* Busy thyself, fellow-christian, about this blessed office of Christ. It is full of good, it is full of sweet, it is full of heaven, it is full of relief and succour for the tempted and dejected; wherefore, I say again, study these things, give thyself wholly to them.

6. Since God has prepared himself a lamb, a sacrifice, a priest, a throne of grace, and has bid thee come to him, come to him as there sitting; come, come boldly, as he bids thee. What better warrant canst thou have to come, than to be bid to come of God? When the goodman himself bids the beggar come to his house, then he may come boldly; the consideration of the invitation doth encourage. That we have a friend at court, should also make us come boldly. Jesus, as has been shewed

shewed, as sacrifice and high-priest, is there, in whom we may have boldness, and access with confidence by the faith of him. Again, By him also we have access by faith unto this grace, wherein we stand, and rejoice in hope of the glory of God. Again, we have boldness, brethren, to enter into the holiest by the blood of Jesus.

What can be more plain, more encouraging, more comfortable to them that would obtain mercy, and find grace to help in time of need.

It is a dishonour to God, disadvantage to thee, and an encouragement to Satan, when thou hangest back and seemest afraid to *come boldly to the throne of grace*. Let us therefore draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our faith without wavering (for he is faithful that promised) and let us consider one another, to provoke unto love and to good works.

The Saints Knowledge of Christ's Love; or, The Unsearchable Riches of Christ.

EPHESIANS iii. 18, 19. *That ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of CHRIST which passeth knowledge.*

THE apostle having in the first chapter treated of the doctrine of election, and in the second, of the reconciling of the Gentiles with the Jews to the Father, by his Son, through the preaching of the gospel, comes in the third chapter to shew that that also was, as that of election, determined before the world began. Now lest the afflictions that attend the gospel should, by its raging among these Ephesians, darken the glory of these things unto them; therefore he makes here a brief repetition and explanation, to the end they might be supported and made live above them. He also joins thereto a fervent prayer for them, that God would let them see in the spirit and faith, how they, by God and by Christ, are secured from the evil of the worst that might come upon them: *For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, &c.; knowing, that their deep understanding what good by these were reserved for them, they would never be discouraged, what ever troubles should attend their profession.*

Breadth, and length, and depth, and height, are words that in themselves are both ambiguous, and to wonderment; ambiguous, because unexplained, and to wonder-

wonderment, because they carry in them an unexpressible something; and something that which far outgoes all those things that can be found in this world. The apostle here was under a surprize, for, while meditating and writing, he was caught: The strength and glory of the truths that he was endeavouring to fasten upon the people to whom he wrote, took him away into their glory, beyond what could to the full be uttered. Besides, many times things are thus expressed, on purpose to command attentions, a stop and pause in the mind about them; and to divert, by their greatness the heart from the world, unto which they naturally are so inclined. Also, truths are often delivered to us like wheat in full ears, to the end we should rub them out before we eat them, and take pains about them, before we have the comfort of them.

Breadth, length, depth, and height. In my attempting to open these words, I will give you, 1. Some that are of the same kind; 2. And then shew you, (1.) The reasons of them; and then also, (2.) Something of their fulness.

First, Those of the same kind, are used sometimes to shew us the power, force, and subtilty of the enemies of God's church, Dan. iv. 11.; Rom. viii. 38.

39. But,

Secondly, Most properly to shew us the infinite and unsearchable greatness of God, Job xi. 7. 8. 9; Rom. xi. 33.

They are here to be taken in this second sense, that is, to suggest unto us the unsearchable and infinite greatness of God; who is a breadth beyond all breadths, a length beyond all lengths, a depth beyond all depths, and a height beyond all heights, and that in all his attributes: He is an eternal being, an everlasting being, and in that respect he is beyond all measures, whether they be of breadth, or length, or depth, or height. In all his attributes he is beyond all measure; whether you measure by words, by thoughts, or by the most enlarged and exquisite apprehension; his greatness is unsearchable; his judgements are unsearchable; he is infinite in wisdom. O! the depth of the riches both of the wisdom and knowledge of God! If I speak of strength,

strength, lo, he is strong; yea, the thunder of his power who can understand? There is none holy as the Lord; and his mercy is from everlasting to everlasting, on them that fear him. The greatness of God, of the God and Father of our Lord Jesus Christ, is that, if rightly considered, which will support the spirits of those of his people that are frightened with the greatness of their adversaries. For here is a greatness against a greatness; Pharaoh was great, but God more great, more great in power, more great in wisdom, more great every way for the help of his people; wherein they dealt proudly, he was above them. These words therefore take in for this people, the great God who in his immensity, and infinite greatness, is beyond all beings. But,

To come to the reason of the words.

First, They are made use of to shew to the Ephesians, that God with what he is in himself, and with what he hath in his power, is all for the use and profit of the believers. Else no great matter is held out to them thereby. But this God is our God! there is the comfort: For this cause therefore he presenteth them with this description of him, to wit, by breadth and length, and depth, and height: As who should say, the high God is yours; the God that fills heaven and earth is yours; the God whom the heaven of heavens cannot contain, is yours; yea, the God whose works are wonderful, and whose ways are past finding out, is yours. Consider therefore the greatness that is for you, that taketh part with you, and that will always come in for your help against them that contend with you. It is my support, it is my relief; it is my comfort in all my tribulations, and I would have it yours, and so it will when we live in the lively faith thereof. Nor should we admit of distrust in this matter from the consideration of our own unworthiness either taken from the finiteness of our state, or the foulness of our ways. For now, though God's attributes, several of them in their own nature, are set against sin and sinners; yea, were we righteous, are so high that needs they must look over us, for it is to him a condescension to behold things in heaven; how much more then to open his eyes upon such as we; yet by the passion of

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Jesus Christ, they harmoniously agree in the salvation of our souls. Hence God is said to be love. God is love, might some say, and justice too; but his justice is turned with wisdom, power, holiness, and truth, to love, yea, to love those that be found in his Son; forasmuch as there is nothing fault-worthy in his righteousness which is put upon us. So then, as there is in God's nature a length, and breadth, and depth, and height, that is beyond all that we can think: So we should conclude that all this is love to us, for Christ's sake: and then dilate with it thus in our minds, and enlarge it thus in our meditations, saying still to our low and trembling spirits, *It is high as heaven, what canst thou do? deeper than hell, what canst thou know? the measure thereof is longer than the earth, and deeper than the sea.*

But we will pass generals, and more particularly speak something of their fulness, as they are fitted to suit and answer to the whole state and condition of a Christian in this life. The words are boundless: we have here a breadth, a length, a depth, and height, made mention of; but what breadth, what length, what depth, what height, is not so much as hinted. It is therefore infiniteness suggested to us, and that has engaged for us. For the apostle conjoins therewith. *And to know the love of Christ which passeth knowledge.* Thus therefore it suits and answers a Christian's condition while in this world, let that be what it will. If his afflictions be broad, here is a breadth; if they be long, here is a length; if they be deep, here is a depth; and if they be high, here is a height. And I will say, there is nothing that is more helpful, succouring, or comfortable to a Christian while in a state of trial and temptation, than to know that there is a breadth to answer a breadth, a length to answer a length, a depth to answer a depth, and a height to answer a height. Wherefore this is that the apostle prayeth for, namely, that the Ephesians might have understanding in these things, *That ye may know what is the breadth, and length, and depth, and height.*

Of the largeness of the apostle's heart in praying for his people, to wit, That they might be able to comprehend

prehend with all saints, what, &c. of that we shall speak afterwards.

But, first, to speak of these four expressions, breadth, length, depth, and height.

1. What is the breadth? This word is to shew, that God is all over, every where, spreading of his wings, stretching out his goodness to the utmost bounds, for the good of those that are his people.

In the sin of his people there is a breadth; a breadth that spreadeth over all, wheresoever a man shall look. The sin of the saints is a spreading leprosy. Sin is a scab that spreadeth; it is a spreading plague; it knows no bounds: or, as David saith, *I have seen the wicked spreading himself*. Hence it is compared to a cloud, to a thick cloud, that covereth or spreadeth over the face of all the sky. Wherefore here is a breadth called for, a breadth that can cover all, or else what is done is to no purpose. Therefore to answer this, here we have a breadth, a spreading breadth: *I spread my skirt over thee*: But how far? Even so far as to cover all. *I spread my skirt over thee, and covered thy nakedness*. Here now is a breadth according to the spreading nature of the sin of this wretched one: yea, a superabounding spreading, a spreading beyond: a spreading to cover. Blessed is he whose sin is covered, whose spreading sin is covered by the mercy of God through Christ. This is the spreading cloud, whose spreadings none can understand: *He spread a cloud for a covering, and fire to give light in the night*.

This breadth that is in God, also overmatcheth that spreading and overspreading rage of men, that is sometimes as if it would swallow up the whole church of God. You read of the rage of the King of Assyria, that there was a breadth in it, an overflowing breadth, to the filling of the breadth of thy land, O Immanuel. But what follows? *Associate yourselves, O ye people, (ye Assyrians), and ye shall be broken to pieces; and give ear, all ye of far countries; gird yourselves and ye shall be broken to pieces: Take counsel together, and it shall come to nought; speak the word, and it shall not stand, for God is with us; God will overmatch and go beyond you.*

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Wherefore this word, breadth, and what is the breadth. It is here expressed on purpose to succour and relieve, or to shew what advantage, for support, the knowledge of the overspreading grace of God by Christ yieldeth unto those that have it, let their trials be what they will. Alas! the sin of God's children seemeth sometimes to overspread, not only their flesh, and the face of their souls. but the whole face of heaven. And what shall he have to do now, that is a stranger to this breadth, made mention of in the text? Why he must despair, lie down and die, and shut up his heart against all comfort, unless he, with his fellow-christians, can, at least, apprehend what is this breadth, or the breadth of mercy intended in this place. Therefore Paul, for the support of the Ephesians, prays, *That they may know what is the breadth.*

This largeness of the heart and mercy of God towards his people, is also signified by the spreading out of his hand to us in the invitations of the gospel. *I said, (saith he), Behold me, behold me, I have spread out my hands all the day to a rebellious people, to a people that provoke me continually.*

I have spread out my hands, that is, opened my arms as a mother affectionately doth, when she stoopeth to her child in the warm workings of her bowels, and claspeth it up in them, and kisseth, and putteth it into her bosom.

For, by spreading out the hands or arms to embrace, is shewed the breadth and largeness of God's affections; as by our spreading out our hands in prayer, is signified the great sense that we have of the spreading nature of our sins, and of the great desires that are in us, that God would be merciful to us.

This word also answereth to, or may fitly be set against the wiles and temptations of the devil, who is that great and dogged leviathan, that spreadeth his sharp-pointed things upon the mire: for be the spreading nature of our corruptions never so broad, he will find sharp-pointed things enough to stick in the mire of them, for our affliction. These sharp-pointed things are those that in another place are called *fiery darts*, and he has

abundance of them, with which he can, and will sorely pick and wound our spirits: yea, so sharp some have found these things to their souls, that they have pierced beyond expression; *When* (said Job) *I say, my bed shall comfort me, my couch shall ease my complaint, then thou scarest me with dreams, and terrifiest me through visions, so that my soul chuseth strangling, and death, rather than life.* But now, answerable to the spreading of these sharp-pointed things, there is a super-abounding breadth in the sovereign grace of God, the which who so seeth and understandeth, as the apostle doth pray we should, is presently helped: for he seeth that this grace spreadeth itself, and is broader than can be, either our mire, or the sharp-pointed things that he spreadeth thereupon for our vexation and affliction: It is broader than the sea.

This therefore should be that upon which those that see the spreading nature of sin, and the leprosie and contagion thereof, should meditate, to wit, *The broadness of the grace and mercy of God in Christ.* This will poise and stay the soul; this will relieve and support the soul in and under those many misgiving and desponding thoughts unto which we are subject, when afflicted with the apprehensions of sin, and the abounding nature of it.

Shall another man pray for this, one that knew the godness and benefit of it, and shall not I meditate upon it? and shall not I exercise my mind about it? Yes surely, for it is my duty, it is my privilege and mercy so to do. Let this therefore, when thou seest the spreading nature of sin, be a *memento* to thee, to the end thou mayst not sink and die in thy soul.

2. What is the breadth and length. As there is a breadth in this mercy and grace of God by Christ, so there is a length therein, and this length is as large as the breadth, and as much suiting the condition of the child of God, as the other is. For, though sin sometimes is most afflicting to the conscience, while the soul beholdeth the overspreading nature of it, yet here it stoppeth not, but oft-times through the power and prevalency of it, the soul is driven with it, as a ship by a mighty tempest, or as a rolling thing before the whirlwind: driven, I say, from God, and from all hopes

hopes of his mercy, as far as the east is from the west, or as the ends of the world are asunder. Hence it is supposed by the prophet, that for and by sin they may be driven from God to the utmost part of heaven; and that is a sad thing, a sad thing, I say, to a gracious man: *Why, (saith the prophet to God) art thou so far from helping me, and from the words of my roaring?* Sometimes a man, yea, a man of God, is, as he apprehends, so far off from God, that he can neither help him, nor hear him; and this is a dismal state: *And thou hast removed my soul, saith the church far off from peace; I forgot prosperity.* This is the state sometimes of the godly, and that not only with reference to their being removed by persecutors from the appointments and gospel-seasons, which are their delight and the desire of their eyes; but also with reference to their faith and hope in their God. They think themselves beyond the reach of his mercy. Wherefore, in answer to this conceit it is, that the Lord asketh, saying, *Is my hand shortened at all that I cannot redeem?* And again, *Behold the Lord's hand is not shortened, that it cannot save, neither his ear heavy that he cannot hear.* Wherefore he saith again, *If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.* God has a long arm, and he can reach a great way further than we can conceive he can. When we think his mercy is clean gone, and that ourselves are free from the dead, and of the number that he remembereth no more, then he can reach us, and cause that again we stand before him. He could reach Jonah, though in the belly of hell; and reach thee, even then when thou thinkest thy way is hid from the Lord, and thy judgement passed over from thy God. There is a length to admiration, beyond apprehension or belief, in the arm of the strength of the Lord: and this is that which the Apostle intendeth by this word *length*, namely, to insinuate what a reach there is in the mercy of God, how far it can extend itself: *If I take the wings of the morning, said David, and dwell in the uttermost parts of the sea, e-*

ven there shall thy hand lead me, and thy right hand shall uphold me. I will gather them from the east, and from the west, and from the north, and from the south, saith he; that is, from the utmost corners.

This therefore should encourage them that for the present cannot stand, but that do fly before their guilt: Them that feel no help nor stay, but that go, as to their thinking, every day by the power of temptation, driven yet farther off from God, and from the hope of obtaining of his mercy to their salvation; poor creature, I will not now ask thee how thou camest into this condition, or how long this has been thy state; but I will say before thee, and I prithe thee hear me, O the length of the saving arm of God! As yet thou art within the reach thereof; do not thou go about to measure arms with God, as some good men are apt to do; I mean, do not thou conclude, that because thou canst not reach God by thy short stump, therefore he cannot reach thee with his long arm. Look again, Hast thou an arm like God, an arm like his for length and strength? It becomes thee, when thou canst not perceive that God ^{is} within the reach of thy arm, then to believe that thou art within the reach of his; for it is long, and none knows how long.

Again, Is there such a length? such a length in the arm of the Lord, that he can reach those that are gone away, as far as they could? then this should encourage us to pray, and hope for the salvation of any one of our backslidden relations, that God would reach out his arm after them: saying, *Awake, O arm of the Lord, art not thou it that hast cut Rahab, and wounded the dragon? Art not thou it which hast dried the sea, the waters of the great deep, hast made the depths of the sea a way for the ransomed to pass over?* Awake, O arm of the Lord, and be stretched out as far as to where my poor husband is, where my poor child, or to where my poor backslidden wife or dear relations is, and lay hold, fast hold; they are gone from thee, but, O! thou the hope of Israel, fetch them again, and let them stand before thee. I say, here is in this word length matter of encouragement for us thus to pray; for if the length of the reach of mercy is so great, and

if also this length is for the benefit of those that may be gone off far from God, (for they at present have no need thereof that are near), then improve this advantage at the throne of grace for such, that they may come to God again.

3. As there is a breadth and length here, so there is a depth. *What is the breadth, and length, and depth,* And this depth is also put in here, on purpose to help us under a trial that is diverse from the two former. I told you, that by the breadth, the Apostle insinuates a remedy and succour to us, when we see our corruptions spread like a leprosy; and by length he would shew us, that when sin has driven God's elect to the furthest distance from him, yet his arm is long enough to reach them, and fetch them back again.

But, I say, as we have here a breadth, and a length, so we have also a depth. That ye may know what is the depth, Christians have sometimes their sinking fits, and are as if they were always descending; or, as Heman says, counted with them that go down into the pit. Now guilt is not to such so much a wind and a tempest, as a load and burthen. The devil, and sin, and the curse of the law, and death, are gotten upon the shoulders of this poor man, and are treading of him down, that he may sink into, and be swallowed up of his miry place.

I sink (says David) in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. Yea, there is nothing more common among the saints of old, than this complaint: *Let not the water-flood overflow me, neither let the deep swallow me up, neither let the pit shut her mouth upon me.* Heman also saith, *Thou hast laid me in the lowest pit, in darkness in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves.* Hence it is again that the Psalmist says, *Deep calleth unto deep, at the noise of thy water spouts all thy waves and thy billows are gone over me. Deep calleth unto deep:* What is that? Why, it is expressed in the verse before: *O God, says he, My soul is cast down within me.* Down? that is, deep into the jaws of distrust and fear. And, Lord, my soul in this depth of sor-

row calls for help to thy depth of mercy : for though I am sinking and going down, yet not so low, but that thy mercy is yet underneath me : Do of thy compassions open those everlasting arms, and catch him that has no help or stay in himself ; For so it is with one that is falling into a well or a dungeon.

Now mark, as there is in these texts the sinking condition of the godly man set forth, of a man whom sin and Satan is treading down into the deep ; so in our text which I am speaking to at this time, we have a depth that can more than counterpoise these deeps, set forth with a hearty prayer, that we may know it. And although the deeps, or depths of calamity, into which the godly may fall, may be as deep as hell, and methinks they should be no deeper, yet this is the comfort, and for the comfort of them of the godly that are thus sinking. The mercy of God for them lies deeper : *It is deeper than hell, what canst thou know ?* And this is that which made Paul that he was not afraid of this depth, *I am persuaded, saith he, that neither height nor depth shall separate us from the love of God, which is in Christ Jesus our Lord.* But of this he could by no means have been persuaded, had he not believed that mercy lieth deeper for the godly to help them, than can all other depths be to destroy them. This is it at which he stands and wonders, saying, *O the depth of the riches, both of the wisdom and knowledge of God,* that is to find out a way to save his people, notwithstanding all the deep contrivances that the enemy hath, and may invent to make us come short home.

This is also that, as I take it, which is wrapped up in the blessing wherewith Jacob blessed his son Joseph : *God shall bless thee, saith he, with the blessings of heaven above, and with the blessings of the deep that lieth under :* A blessing which he had ground to pronounce, as well from his observation of God's good dealing with Joseph, as in a spirit of prophecy. For he saw that he lived and was become a flourishing bough, by a wall, after that the archers had done their worst to him. Moses also blesseth God for blessing of Joseph thus, and blesseth his portion to him, as counting of it sufficient

cient for his help in all afflictions: *Blessed saith he, of the Lord, be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.*

I am not of belief that these blessings are confined to things temporal, or carnal, but to things spiritual and divine; and that they have most chiefly respect to soul and eternal good. Now mark, he tells us here, *that the blessings of the deep do couch beneath*; couch, that is, lie close, so as hardly to be discerned by him that willingly would see that himself is not below these arms that are beneath him. But that, as I said, is hard to be discerned by him that thus is sinking, and that has, as he now smartingly feels, all God's waves, and his billows rolling over him. However, whether he sees or not, for this blessing lieth couched, yet there it is, and there will be, though one should sink as deep as hell: And hence they are said to be everlasting arms that are underneath; that is, arms that are long and strong, and that can reach to the bottom, and also beyond, all the misery and distress that Christians are subject to in this life. Indeed mercy seems to be asleep when we are sinking: for then we are as if all things were care- less of us, but it is but as a lion couchant, it will awake in time for our help. And forasmuch as this term is it which is applicable to the lion in his den, it may be to shew, that as a lion, so will God at the fittest season, arise for the help and deliverance of a sinking people. Hence, when he is said to address himself to the delivering of his people, it is, *that he comes as a roaring lion: The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: He shall cry, yea roar, he shall prevail against his enemies.* However here is a depth against the depth that is against us, let that depth be what it will; as, let it be the depth of misery, the depth of mercy is sufficient. If it be the depth of hellish policy, the depth both of the wisdom and knowledge of God shall go beyond it, and prevail.

This therefore is worthy of the consideration of all sinking souls; of the souls that feel themselves descending into the pit. There is such a thing as this experienced among the godly. Some, come to them (when tempted) when you will, they will tell you, they have

no ground to stand on, their feet have slipped, their foundation is removed, and they feel themselves sinking, as into a pit that has no bottom. They inwardly sink, not for want of something to relieve the body, but for want of some spiritual cordial to support the mind: *I went down to the bottoms of the mountains, (said Jonas), the earth with her bars was about me for ever: my soul fainted within me.*

Now for such to consider, that underneath them even at the bottom, there lieth a blessing, or that in this deep whereinto they are descending, there lieth a delivering mercy couching to catch them, and to save them from sinking for ever, this would be relief unto them, and help them to hope for good.

Again, As this, were it well considered by the sinking ones, would yield them stay and relief, so this is it, by the virtue whereof, they that have been sinking heretofore, have been lifted up, and above their castings down again. There are of those that have been in the pit, now upon Mount Sion, with the harps of God in their hands, and with the song of the Lamb in their mouths. But how is it that they are there? Why, David by his own deliverance shews you the reason: *For great is thy mercy towards me, (saith he), and thou hast delivered my soul from the lowest hell. And again, He brought me up also out of an horrible pit, a pit of noise, (a pit wherein was the noise of devils, and of my heart answering them with distrust and fear), out of the miry clay, (into which I did not only sink, but was by it held from getting up: but he brought me up), and set my feet upon a rock, and established my goings. And he hath put new song in my mouth, even praises to our God.*

But let me here give, if it may be, a timely caution to them that think they stand upon their feet. Give not way to falling, because everlasting arms are underneath, take heed of that: God can let thee fall into mischief, he can let thee fall, and not help thee up. Tempt not God, lest he cast thee away indeed. I doubt there are many that have presumed upon this mercy, that thus do couch beneath, and have cast themselves

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down from their pinnacles into vanity, of a vain conceit that they shall be lifted up again: whom yet God will leave to die there, because their fall was rather of wilfulness than weakness, and of stubbornness and desperate resolutions, than for want of means and helps to preserve them from it.

4. As there is a breadth, and length, and depth, in this mercy and grace of God through Christ towards his people: So there is also a height, *that ye may comprehend with all saints, what is the breadth and length, and depth, and height.* There are things that are high, as well as things that are low; things that are above us, as well as things that are under, that are distressing to God's people. It is said when Noah was a preacher of righteousness, there were giants in the earth in those days: and these, as I conceive, were some of the heights that were set against Noah; yea, they were the very dads and fathers of all that monstrous brood that followed in the world in that day. Of this sort were they who so frightened, and terrified Israel, when they were to go to inherit the land of promise. The men that were tall as the cedars, and strong as the oaks frightened them: they were in their own sight, when compared with these high ones, but as grasshoppers. This therefore was their discouragement.

Besides, together with these, they had high walls, walls as high as heaven; and these walls were of purpose to keep Israel out of his possession. See how it is expressed, *The people is greater and taller than we, the cities are great, and walled up to heaven: and moreover, we have seen the sons of the Anakims there.* One of those, to wit, Goliath by name, how did he fright the children of Israel in the days of Saul! How did the appearance of him make them scuttle together on heaps before him! By these giants, and by these high walls, God's children to this day are sorely distressed, because they stand in the cross ways to cut off Israel from his possession.

But now to support us against all these, and to encourage us to take heart notwithstanding all these things; there is for us a height in God. He hath made his Son

higher than the kings of the earth. His word also is settled for ever in heaven, and therefore must needs be higher than their walls. He also saith in another place, *If thou seeſt the oppreſſion of the poor, and violent perverting of judgement and juſtice in a province, marvel not at the matter; for he that is higher than the higheſt, regardeth, and there be higher than they.* It was this that made Paul, that he feared not the height: not things preſent, nor things to come.

But again, As there are theſe things ſtanding, or lying in our way; ſo there are another ſort of heights that are more miſchievous than theſe; and they are the fallen angels. Theſe are called ſpiritual wickedneſs, or wicked ſpirits, in high places. For God has ſuffered them for a time, to take to themſelves principality and power, and ſo they are become the rulers of the darkneſs of this world. By theſe we are tempted, fiſted, threatened, oppoſed, undermined: alſo by theſe there are ſnares, pits, holes, and what not made, and laid for us, if peradventure by ſomething we may be deſtroyed. Yea, and we ſhould moſt certainly be ſo, were it not for the Rock that is higher than they. But he that cometh from heaven is above all. Theſe are they that our King has taken captive, and hath rid (in his chariot of ſalvation) in triumph over their necks. Theſe are they, together with all others, whoſe moſt devilish deſigns he can weild, and turn, and make work together for his ransomed's advantage. There is an height, an infinitely overtopping height in the mercy and goodneſs of God for us, againſt them.

There are heights alſo that build up themſelves in us, which are not but to be taken notice of: yea, there are many of them, and they place themſelves directly ſo, that if poſſible they may keep the ſaving knowledge of God out of our hearts. Theſe high things therefore, are ſaid to exalt themſelves againſt the knowledge of God; and do oft-times more plague, afflict, and frighten Chriſtian men and women, than any thing beſides. It is from theſe that our faith and ſpiritual underſtanding of God, and his Chriſt, is oppoſed and contradicted; and from theſe alſo that we are ſo inclinable to
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swerve from right doctrine into destructive opinions. It is from these that we are so easily persuaded to call in question our former experience of the goodness of God towards us, and from these that our minds are so often clouded and darkened, that we cannot see afar off. These would betray us into the hands of fallen angels and men; nor should we by any means help or deliver ourselves, were it not for one that is higher. These are the dark mountains at which our feet would certainly stumble, and upon which we should fall, were it not for one who can leap and skip over these mountains of division, and come into us.

Further, There is a height also that is obvious to our senses, the which, when it is dealt with all by our corrupted reason, proves a great shaking to our mind, and that is the height, and exceeding distance, that heaven is off of us, and we off it. Is not God in the height of heaven? and behold the height of the stars, how high are they? Hence heaven is called the place for height. Also when Ahaz is bid to ask with reference to heaven, he is bid to ask it, in the height, in the height above. Now, saith reason, How shall I come thither? especially when a good man is at his furthest distance therefrom: which is, when he is in the grave. Now I say, every height is a difficulty to him that is loaden with a burden, especially the heaven of heavens, where God is, and where is the resting-place of his, to them that are oppressed with the guilt of sin. And besides, the dispensation which happeneth to us last, to wit, death, as I said before, makes this heaven in my thoughts, while I live, so much the more unaccessible. Christ indeed could mount up: but me, poor me, how shall I get thither? Elias indeed had a chariot sent him to ride in thither, and went up by it into that holy place, but I, poor I, how shall I get thither? Enoch is there because God took him: but as for me, how shall I get thither? Thus some have mourningly said. And although distrust of the power of God, as to the accomplishing of this thing, is by no means to be smiled upon, yet methinks the unconcernedness of professors thereabout, doth argue, that considering thoughts about that are wanting.

I know the answer is ready. Get Christ and go to heaven. But methinks the height of the place, and the glory of the state that we are to enjoy therein, should a little concern us, at least so as to make us wonder in our thinking, that the time is coming that we must mount up thither. And since there are so many heights between this place, between us and that, it should make us admire at the heights of the grace and mercy of God, by which means is provided to bring us thither. And I believe that this thing, this very thing, is included here by the Apostle, when he prays for the Ephesians, that they might know the height.

Methinks, How shall we get thither, will still stick in my mind. I will ascend, says one, above the height of the clouds, and I will be like the Most High. And I, says another, will set my nest among the stars of heaven. Well, but what of all this? If heaven has gates, and they shall be shut, how wilt thou go in thither? Though such should climb up to heaven, from thence will God bring them down. Still, I say, therefore, how shall we get in thither? Why, for them that are godly, there is the power of God, the merits of Christ, the help of angels, and the testimony of a good conscience to bring them thither; and he that has not the help of all these, let him do what he can, shall never come thither. Not that all these go to the making up of the height that is intended in the text; for the height there, is what is in God through Christ to us alone. But the angels are the servants of God for that end: and none with ill consciences enter in thither. What, know you not that the unrighteous shall not inherit the kingdom of God? be not deceived, such have no inheritance in the kingdom of Christ and of God.

This then should teach us, that in God is a power that is able to subdue all things to himself. In the completing of many things, there seems to be an utter impossibility, as that a virgin should conceive in her womb, as a virgin, and bring a Son into the world: that the body that is turned into dust, should arise and ascend
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into the highest heaven. These things, with many more, seem to be utterly impossible: but there is that which is called the power of God, by the which he is able to make all things bend to his will, and to make all obstructions give place to what he pleases. God is high above all things, and can do whatever it pleaseth him. But since he can do so, why doth he suffer this, and that thing, to appear, to act, and do so horribly repugnant to his word? I answer, He admits of many things, to the end he may shew his wrath, and make his power known; and that all the world may see how he checks and over-rules the most vile and unruly things, and can make them subservient to his holy will. And how would the breadth and the length, and the depth and the height of the love and mercy of God in Christ to us-ward, be made to appear, so as in all things it doth, were there not admitted that there should be breadths and lengths, and depths, and heights, to oppose? Wherefore, these opposites are therefore suffered, that the greatness of the wisdom, the power, the mercy, and grace of God to us in Christ, might appear and be made manifest unto us.

This calls therefore upon Christians wisely to consider of the doings of their God. How many opposite breadths, and lengths, and depths, and heights, did Israel meet with in their journey from Egypt to Canaan, and all to convince them of their weakness, and also of the power of their God! And they that did wisely consider of his doings there, did reap the advantage thereof. Come, behold the works of the Lord towards me, may every Christian say. He hath set a Saviour against sin; a heaven against a hell; light against darkness; good against evil, and the breadth, and length, and depth, and height of the grace that is in himself, for my good, against all the power, and strength, and force and subtilty of every enemy.

This also, as I hinted but just before, shews both the power of them that hate us, and the inability of us to resist. The power that is set against us none can crush and break but God: for it is the power of devils, of sin, of death, and hell. But we, for our parts, are
crushed

crushed before the moth, being a shadow, a vapour, and a wind that passeth away. Oh how should we, and how would we, were but our eyes awake, stand and wonder at the preservations, the deliverances, the salvations and benefits with which we are surrounded daily while so many mighty evils seek daily to swallow us up, as the grave! See how the golden psalm of David reads it: *Be merciful unto me, O God, for man would swallow me up: he fighting daily oppresseth me. Mine enemies would swallow me up: for they be many that fight against me, O Most High.* This is at the beginning of it. And he concludes it thus; *Thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living.*

By this also we see the reason why it is so impossible for man or angel to persuade unbelievers to come in to, and close with Christ; why, there is a breadth that they cannot get over, a length that they cannot get beyond, a depth that they cannot pass, and heights that do hinder them of the prospect of glory, and the way thereto, that they cannot be allured thither. And that nothing can remove these, but those that are in God, and that are opposite thereto; even the breadth and length, and depth and height that is in the text expressed, is to all awakened men an undoubted truth.

One item I would here give to him that loveth his own soul, and then we will pass on in pursuance of what is to come. Since there is an height obvious to sense, and that height must be overcome ere a man can enter into life eternal; let thy heart be careful that thou go the right way to overpass this height, that thou mayest not miss of the delectable plains, and the pleasures that are above. Now there is nothing so high as to overtop this height, but Jacob's ladder, and that can do it: that ladder, when the foot thereof doth stand upon the earth, reacheth with its top to the gate of heaven. This is the ladder by which angels ascend thither: and this is the ladder by which thou mayest ascend thither: *And he dreamed a dream, and behold a ladder set upon the earth, and the top of it reached to heaven;*

heaven: and behold the angels of God ascending and descending on it.

This ladder is Jesus Christ the Son of man, as is clear by the Evangelist John. And in that it is said to stand upon the earth, that is to shew that he took hold of man who is of the earth, and therein laid a foundation for his salvation: in that it is said the top reached up to heaven, that is to shew, that the divine nature was joined to the human, and by that means he was every way made a Saviour complete. Now, concerning this ladder, it is said, Heaven was open where it stood, to shew, that by him there is entrance into life: it is said also concerning this ladder, that the Lord stood there, at the top above it: saying, *I am the God of Abraham*, to shew his hearty and willing reception of those that ascend the height of his sanctuary this way. All which Christ further explains by saying, *I am the way, the truth, and the life, no man cometh to the Father but by me*. Look to thyself then, that thou do truly, and after the right manner, embrace this ladder, so will he draw thee up thither after him. All the rounds of this ladder are sound, and firily placed, not one of them is set further than that by faith thou mayest ascend step by step unto, even until thou shalt come to the highest step thereof, from whence or by which thou mayest step in at the celestial gate, where thy soul desireth to dwell.

Take my caution then, and be wary, no man can come thither but by him. Thither, I say, to be accepted: thither, there to dwell, and there to abide with joy for ever.

That you may be able to comprehend with all saints, what is the breadth, and length, and depth and height; and to know the love of Christ which passeth knowledge.

Having thus spoke of the breadth, and length, and depth, and height that is in God's mercy by Christ to us-ward; we will now come more directly to the prayer of the Apostle for these Ephesians, with reference thereunto; to wit, that they might be able to comprehend with all saints what they are.

And first, as to the ability that he prays for, to the end that they may be capable to do this thing.

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That we may be able.] The weakness that is here supposed to hinder their thus comprehending, &c. did, doubtless, lie in their grace, as well as their nature? for in both, with reference to them that are Christians, there is a great disability, unless they be strengthened mightily by the Holy Ghost. Nature's ability depends upon graces, and the ability of graces depends upon the mighty help of the spirit of God. Hence, as nature itself, where grace is not, sees nothing; so nature by grace sees but weakly, if that grace is not strengthened with all might by the spirit of grace. The breadths, lengths, depths, and heights, here made mention of, are mysteries, and in all their operations do work wonderfully mysteriously: insomuch that many times, though they are all of them busily engaged for this and the other child of God, yet they themselves see nothing of them. As Christ said to Peter, *What I do, thou knowest not now*: so may it be said to many where the grace and mercy of God in Christ is working: they do not know, they understand not what it is, nor what will be the end of such dispensations of God towards them. Wherefore they also say as Peter to Christ, *Dost thou wash my feet? thou shalt never wash my feet*: yea, and when some light to convince of this folly breaks in upon them; yet if it be not very distinct and clear, causing the person to know the true cause, nature, and end of God's doing of this or that, they swerve with Peter, as much on the other side. They have not known my ways and my methods with them in this world, were, that that caused Israel always to err in their hearts, and lie cross to all, and each of these breadths, lengths, depths, and heights, whenever they were under the exercise of any of them in the wilderness.

And the reason is, as I said before, for that they are very mysterious in their workings; for they work by, upon, and against oppositions; for, and in order to the help and salvation of his people. Also (as was hinted a while since) that the power and glory of this breadth, and length, &c. of the mercy and grace of God, may the more shew its excellency and sufficiency as to our deliverance

deliverance; we by him seem quite to be delivered up to the breadths, lengths, and depths, and heights, that oppose, and that utterly seek our ruin: wherefore at such times, nothing of breadths, lengths, depths, or heights can be seen, save by those that are very well skilled in those mysterious methods of God, in his gracious actings towards his people. Who will bring me into the strong city, and wilt not thou, O God, which hast cast us off? and thou, O God, which didst not go forth with our armies? is a lesson too hard for every Christian man to say over believingly. And what was it that made Jonah say, when he was in the belly of hell, *yet will I look again towards thy holy temple*, but the good skill that he had in understanding of the mystery of these breadths, and lengths, and depths, and heights, of God, and of the way of his working by them. Read the text at large: *Thou hast cast me into the deep, in the midst of the sea, and the floods compassed me about. All thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet will I look again toward thy holy temple.*

These, and such like sentences, are easily played with by a preacher, when in the pulpit, especially if he has a little of the notion of things, but of the difficulty and strait that those are brought into, out of whose mouth such things, or words, are extorted, by reason of the force of the labyrinths they are fallen into; of those they experience nothing, wherefore to those they are utterly strangers.

He then that is able to comprehend with all saints what is the breadth, and length, and depth, and height, must be a good expositor of providence, and must see the way, and the workings of God by them. Now there are providences of two sorts, seemingly good and seemingly bad, and those do usually as Jacob did, when he blessed the sons of Joseph, cross hands, and lay the blessing where we would not. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him. I say there are providences unto which we would have the blessings intailed but they are not. And they are providences that smile

upon the flesh, to wit, such as cast into the lap, health, wealth, plenty, ease, friends, and abundance of this world's good: because these, Manasseh, as his name doth signify, have in them an aptness to make us forget our toil, our low estate, and from whence we were: but the great blessing is not in them. There are providences again that take away from us whatever is desirable to the flesh: such is the sickness, losses, crosses, persecution, and affliction; and usually in these, though they make us shock whenever they come upon us, blessing coucheth, and is ready to help us. For God, (as the name of Ephraim signifies), makes us fruitful in the land of our affliction. He therefore, in blessing of his people, lays his hands across, guiding them wittingly, and laying the chiefest blessing on the head of Ephraim, or in that providence that sanctifies affliction. Abel! what to the reason of Eve was he, in comparison of Cain? Rachel called Benjamin the son of her sorrow; but Jacob knew how to give him a better name. Jabez also, though his mother so called him, because, as it seems, she brought him forth with more than ordinary sorrow, was yet more honourable, more godly, than his brethren. He that has skill to judge of providences aright, has a great ability in him to comprehend with other saints, what is the breadth, and length, and depth, and height; but he that has no skill as to discerning of them, is but a child in his judgement in those high and mysterious things. And hence it is that some shall suck honey out of that, at the which others tremble for fear it should poison them, I have often been made to say, Sorrow is better than laughter, and the house of mourning better than the house of mirth. - And I have more often seen, that the afflicted are always the best sort of Christians. There is a man, never well, never prospering, never but under afflictions, disappointments, and sorrows: Why, this man, if he be a Christian, is one of the best of men: *They that go down to the sea, that do business in great waters, they see the works of the Lord, and his wonders in the deep.* And it is from hence, for aught I know, that James admonishes the brother
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of high degree to rejoice in that he is made low; and he renders the reason of it, to wit, for that the fashion of the world perisheth; the rich man fadeth away in his way; but the tempted, and he that endureth temptation is blessed. Now, I know these things are not excellent in themselves, nor yet to be desired for any profit that they can yield, but God doth use by these, as by a tutor or instructor, to make known to them that are exercised with them, so much of himself, as to make them understand that riches of his goodness that is seldom by other means broken up to the souls of men. And hence it is said, that the afterwards of affliction doth yield the peaceable fruits of righteousness to them that are exercised thereby.

The sum is, these breadths, and lengths, and depths, and heights of God, are to be discerned; and some that are good, do more, and some do less discern them, and how they are working, and putting forth themselves in every providence, in every change, in every turn of the wheel that passeth by us in this world. I do not question but that there are some that are alive, that have been able to say, the days of affliction have been the best unto them, and that could, if it were lawful, pray that they might always be in affliction, if God would but do to them as he did when his hand was laid upon them. For by them he caused his light to shine; or, as Job has it, *Thou huntest me as a fierce lion*, and again, *thou shewest thyself marvellously unto me*. See also the writing of Hezekiah, and read what profit he found in afflictions.

But again, these breadths, lengths, depths, and heights, have in themselves naturally that glory, that cannot be so well discerned, or kept in view by weak eyes. He had need have an eye like an eagle, that can look upon the sun, that can look upon these great things, and not be stricken blind therewith. You see how Saul was served when he was going to Damascus: But Stephen could stand and look up stedfastly into heaven: and that too when with Jonas he was going into the deep. But I have done with this, and proceed.

That ye may be able to comprehend. Although apprehending is included in comprehending, yet to comprehend is more. To comprehend is to know a thing fully; or, to reach it all. But here we must distinguish, and say, that there is a comprehending that is absolute, and a comprehending that is comparative. Of comprehending absolutely or perfectly, we are not here to speak: for that the Apostle could not, in this place, as to the thing prayed for, desire; for it is utterly impossible perfectly to know whatsoever is in the breadth, lengths, depths, and heights, here spoken of; whether you call them mercies, judgements, or the ways of God with men: *How unsearchable are his judgements, and his ways past finding out!* Or, if you take them to signify his love, unto which you see I am inclined, why, that you read of in the same place, to be it which passes knowledge. Wherefore should the Apostle, by this term, conclude, or insinuate, that what he calls here breadths, lengths, depths, or heights, might be fully or perfectly understood and known, he would not only contradict other scriptures, but himself, in one and the self-same breath. Wherefore it must be understood comparatively; that is, and that he says, with or as much as others, as any, even with all saints. *That ye may be able to comprehend with all saints, what is the breadth, and length, and depth, and height.* I would ye were as able to understand, to know, and to find out these things, as ever any were; and to know with the very best of saints, *the love of Christ, which passeth knowledge.* There are, as has before been hinted, degrees of knowledge of these things; some know more, some less; but the Apostle prays that these Ephesians might see, know, and understand as much thereof as the best, or as any under heaven.

And this, in the first place, shews us the love of a minister of Jesus Christ. A minister's love to his flock is seen in his praying for them; wherefore Paul commonly, by his epistles, either first or last, or both, gives the churches to understand, that he did often heartily pray to God for them: And not only so, but also specifies

cifies the mercies, and blessings, and benefits, which he earnestly begged for them of God.

But, secondly, This implies that there are great benefits accrue to Christians by the comprehending of these things: yea, it implies, that something very special is ministered to us by this knowledge of these: And here to touch upon a few of them.

1. He that shall arrive to some competent knowledge of these things, shall understand more thoroughly the greatness, the wisdom, the power, &c. of the God that is above. For by these expressions are the attributes of God set forth unto us. And although I have discoursed of them hithertoer under the notion of grace and mercy, yet it was not for that I concluded, they excluded the expressing of his other attributes, but because they all, as it were, turn into loving methods in the wheel of their heavenly motion towards the children of God. Hence it is said, *God is love, God is light.* God is what he is for his own glory, and the good of them that fear him. God! why, God, in the breadth, length, depth, height, that is here intended, comprehends the whole world: The whole world is in him; for he is before, above, beyond, and round about all things. Hence it is said, *The heavens for breadth are but his span: That he gathereth the wind in his fists, measureth the waters in the hollow of his hand, weigheth the mountains in scales, and the hills in a balance.* Yea, that all nations before him are as nothing, and they are counted to him less than nothing, and vanity. Hence we are said to live and move in him, and he is beyond all search.

I will add one word more. Notwithstanding there is such a revelation of him in his word, in the book of creatures, and in the book of providences, yet the scripture says, *Lo, these are part of his ways: but how little a portion is heard of him!* so great is God above all that we have read, heard, or seen of him, either in the Bible, in heaven, or earth, the sea, or what else is to be understood. But now, that a poor mortal, a lump of sinful flesh, or, as the scripture-phrase is, poor dust and ashes, should be in the favour, in the heart, and wrapped

wrapped up in the compassions of such a God! O amazing! O astonishing consideration! And yet, *This God is our God for ever and ever; and he will be our guide even unto death.*

It is said of our God, that *he humbleth himself when he beholds things in heaven*: How much more then when he openeth his eyes upon man; but most of all when he makes it, as one may say, his business to visit him every morning, and to try him every moment, having set his heart upon him, being determined to set him also among his princes: *The Lord is high above all nations, and his glory above the heavens. Who is like to the Lord our God, who dwelleth on high? Who humbleth himself to behold the things that are in heaven, and in the earth? He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill; that he may set him with princes, even with the princes of his people.*

2. If this God be our God; or if our God be such a God, and could we but attain to that knowledge of the breadth, and length, and depth, and height, that is in him, as the Apostle here prays, and desires we may, we should never be afraid of any thing we shall meet with, or that shall assault us in this world. The great God, the former of all things, taketh part with them that fear him, and that engage themselves to walk in his ways, of love and respect they bare unto him; so that such may boldly say, *The Lord is my helper, and I will not fear what man shall do unto me.* Would it not be amazing, should you see a man encompassed with chariots and horses, and weapons for his defence, yet afraid of being sparrow-blasted, or over-run by a grasshopper? Why it is he that sitteth upon the circle of the earth, and to whom the inhabitants thereof be as grasshoppers: That is, the God of the people that are lovers of Jesus Christ; therefore we should not fear them. To fear man, is to forget God; and to be careless in a time of danger, is to forget God's ordinance. What is it then? Why, let us fear God, and diligently keep his way, with what prudence and regard to our preservation, and also the preservation of what we have, we may: And if, we doing this, our God shall deliver us, and

and what we have, into the hands of them that hate us, let us laugh, be fearless and careless, not minding now to do any thing else but to stand up for him against the workers of iniquity; fully concluding, that both we and our enemies are in the hand of him that loveth his people, and that will certainly render a reward to the wicked, after that he has sufficiently tried us by their means. The great God that formed all things, both rewardeth the fool, and rewardeth transgressors.

3. Another thing that the knowledge of what is prayed for of the Apostle, if we attain it, will minister to us, is, an holy fear and reverence of this great God in our souls; both because he is great, and because he is wise and good: *Who would not fear thee, O Lord, and glorify thy name?*

Greatness should beget fear, greatness should beget reverence: Now, who is so great as our God? and so, who to be feared like him? He also is wise, and will not be deceived by any. He will bring evil, and not call back his words, but will rise against the house of evil doers, and against the help of them that work iniquity. Most men deal with God as if he were not wise; as if he either knew not the wickedness of their hearts and ways, or else knew not how to be even with them for it: when alas! he is wise in heart, and mighty in power; and although he will not without cause afflict, yet he will not let wickedness go unpunished. This therefore should make us fear. He also is good, and this should make us serve him with fear. Oh! that a great God should be a good God; a good God to an unworthy, to an undeserving, and to a people that continually do what they can to provoke the eyes of his glory; this should make us tremble. He is fearful in service, fearful in praises.

The breadth, and length, and depth, and height, of his outgoing towards the children of men, should also beget in us a very great fear and dread of his Majesty. When the prophet saw the height of the wheels, he said they were dreadful, and cried out unto them, *O wheel! His judgements also are a great deep; nor is there any searching of his understanding.* He can tell

tell how to bring his wheel upon us, and to make our table a snare, a trap, and a stumbling-block unto us. He can tell how to make his Son to us a rock of offence, and his gospel to be a favour of death unto death, unto us. He can tell how to chuse delusions for us, and to lead us forth with the workers of iniquity. He can out-wit, and out-do us, and prevail against us for ever; and therefore we should be afraid and fear before him, for our good, and the good of ours for ever; yea, it is for these purposes, with others, that the apostle prayeth thus for this people: for the comprehending of these things do poise and keep the heart in an even course. This yields comfort, this gives encouragement, this begets fear and reverence in our hearts of God.

4. This knowledge will make us willing that he should be our God; yea, will also make us abide by that willingness. Jacob said with a vow, *If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; so that I come again to my father's house in peace; then shall the Lord be my God. And this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.* Thus he considered the greatness of God, and from a supposition that he was what he had heard him, of his father, to be; he concluded to chuse him for his God, and that he would worship him, and give him that honour that was due to him as God. How did the king of Babylon set him above all gods, when but some sparkling rays from him did light upon him! He calls him a God of gods, prefers him above all gods, charges all people and nations that they do nothing amiss against him. He calls him the Most High God, the God that liveth for ever; and confesseth, that he doth whatsoever he will in heaven and earth; and concludes with praising and extolling of him. We naturally love greatness; and when the glorious beauty of the King of glory shall be manifest to us, and we shall behold it, we shall say as Joshua did, *Let all men do as seems them good; but I, and my house, will serve the Lord.*

When the Apostle Paul sought to win the Athenians

ans to him, he sets him forth before them with such terms as bespeaks his greatness; calling of him, (and that rightly), God that made the world, and all things: the Lord of heaven and earth; one that giveth to all life and breath, and all things; one that is nigh to every one; *he in whom we live, and move, and have our being*: God that hath made of one blood all nations of men, and that hath determined the times before appointed, and the bounds of their habitation, &c. These things bespeak the greatness of God, and are taking to considering men. Yea, these very Athenians, while ignorant of him, from those dark hints that they had by natural light concerning him, erected an altar to him, and put this singular inscription upon it, *To the unknown God*; to shew, that according to their mode, they had some kind of reverence for him: but how much more when they came to know him, and to believe that God in all his greatness, had engaged himself to be theirs, and to bring them to himself, that they might in time be partakers of his glory.

5. The more a man knows or understands of the greatness of God towards him, expressed here by the terms of unsearchable breadth, length, depth, and height, the better will he be able in his heart to conceive of the excellent glory and greatness of the things that are laid up in the heavens for them that fear him. They that know nothing of this greatness, know nothing of them; they that think amiss of this greatness, think amiss of them: they that know but little of this greatness, know but little of them; but he that is able to comprehend with all saints what is the breadth, and length, and depth, and height, he is best able to conceive of, and consequently to make a judgement concerning the due worth, and blessed glory of them.

This is both evident to reason; also experience confirmeth the same: for as for those dark souls that know nothing of his greatness, they have in derision those who are through the splendor of the glory, captivated and carried away after God. Also, those whose judgements are corrupted, and themselves thereby made as drunkards, to judge of things foolishly, they, as it were,

step in the same steps with the other, and vainly imagine thereabout. Moreover we shall see those little-spirited Christians, though Christians indeed, that are but in a small measure acquainted with this God, with the breadths, and lengths, and depths, and heights, that are in him, taken but little with the glory and blessedness that they are to go to when they die; wherefore they are neither so mortified to this world, so dead to sin, so self-denying, so delighted in the book of God, nor so earnest in desires to be acquainted with the heights and depths that are therein. No, this is reserved only for those who are devoted thereto; who have been acquainted with God in a measure beyond that which your narrow-spirited Christians understand. There doth want as to these things, enlargings in the hearts of the most of saints, as there did in those of Corinth, and also in those at Ephesus: Wherefore, as Paul bids the one, and prays that the other may be enlarged, and have great knowledge thereabout; so we should, to answer such love, through desire, separate ourselves from terrene things, that we may seek and intermeddle with all wisdom. Christ says, if any man will do his will, he shall know of the doctrine. Oh! that we were indeed enlarged as to these breadths, and lengths, and depths, and heights, of God, as the apostle desired the Ephesians might.

6. Then those great truths, the coming of Christ, the resurrection of the dead, and eternal judgement, would neither seem so like fables, nor be so much off our hearts as they do, and are; for the thorough belief of them depends upon the knowledge of the abilities that are in God to perform what he has said thereabout: and hence it is that your inferior sort of Christians live so like as if none of these things were at hand; and hence it is again, that they so soon are shaken in mind about them, when tempted of the devil, or briskly assaulted by deceivers. But this cometh to pass, that there may be fulfilled what is written, *And while the bridegroom tarried, they all slumbered and slept.* Surely, the meaning is, they were asleep about his coming, the resurrection, and the judgement, and

and consequently had lost much of that knowledge of God, the which if they had retained, these truths with power, would have been upon their hearts. The Corinthians were horribly decaying here, though some more than others: Hence Paul, when he treats of this doctrine, bids them awake to righteousness, and not sin, telling them, that some among them had not the knowledge of God. To be sure, they had not such a knowledge of God as would keep them steady in the faith of these things.

Now, the knowledge of the things above mentioned, to wit, this comprehending knowledge, will greaten these things, bring them near, and make them to be credited, as are the greatest of God's truths, and the virtue of the faith of them is, to make one die daily. Therefore,

7. Another advantage that floweth from this knowledge, is, that it makes the next world desireable, not simply as it is with those lean souls, that desire it only as the thief desireth the judge's favour, that he may be saved from the halter, but out of love such have to God and to the beauties of the house he dwells in, and that they may be rid of this world, which is to such as a dark dungeon. The knowledge of God that men pretend they have, may easily be judged of, by the answerable or unanswerableness of their hearts and lives thereto. Where is the man that groans earnestly to be gone to God, that counts this life a strait unto him; that saith as a sick man of my acquaintance did, when his friend at his bed-side prayed to God to spare his life, No, no, said he, pray not so; for it is better to be dissolved and be gone? Christians should shew the world how they believe; not by words on paper, not by gay and flourishing notions, but by those desires they have to be gone, and the proof that these desires are true, is a life in heaven while we are on earth. I know words are cheap, but a dram of grace is worth all the world. But where, as I said, shall it be found? not among carnal men, not among weak Christians, but among those, and those only, that enjoy a great measure of Paul's wish here. But to come to the second part of the text.

And to know the love of Christ, which passeth knowledge. These words are the second part of the text, and they deal mainly about the love of Christ, who is the Son of God. We have spoken already briefly of God, and therefore now we shall speak also of his Son. These words are a part of the prayer aforementioned, and have something of the same strain in them. In the first part, he prays that they might comprehend that which cannot absolutely by any means be comprehended; and here he prays that that might be known, which yet in the same breadth he saith, *passeth knowledge*, to wit, the love of Christ, *And to know the love of Christ, which passeth knowledge.*

In the words we are to take notice of three things:

1. Of the love of Christ.
2. Of the exceeding greatness of it.
3. Of the knowledge of it.

I. We will begin with the first of these, to wit, Of the love of Christ. Now for the explication of this we must inquire into three things:

1. Who Christ is.
2. What love is.
3. What the love of Christ is.

1. Christ is a person of no less quality than is he of whom we treated before, to wit, very God, So I say, not titularly, not nominally, not so counterfeitly, but the self-same in nature with the Father. Wherefore what we have under consideration, is so much the more to be taken notice of: namely, that a person so great, so high, so glorious, as this Jesus Christ was, should have love for us, that passeth knowledge. It is common for equals to love, and for superiors to be beloved; but for the King of princes, for the Son of God, for Jesus Christ to love man thus; this is amazing, and that so much the more, for that man, the object of this love, is so low, so mean, so vile, so undeserving, and so inconsiderable, as by the scriptures every where he is described to be.

But to speak a little more particularly of this person. 1. He is called God. 2. The King of glory, and

and the Lord of glory. 3. The brightness of the glory of his Father. 4. The head over all things. 5. The Prince of life. 6. The Creator of all things. 7. The upholder of all things. 8. The disposer of all things. 9. The only beloved of the Father.

But the persons of him beloved are called transgressors, sinners, enemies, dust and ashes, fleas, worms, shadows, vapours, vile, sinful, filthy, unclean, ungodly, fools, madmen. And now is it not to be wondered at? and are we not to be affected herewith, saying, And wilt thou set thine eye upon such a one? But how much more when he will set his heart upon us? And yet this great, this high, this glorious person, verily, verily, loveth such.

2. We now come to the second thing, namely, to shew what is love; not in a way of nice distinction of words, but in a plain and familiar discourse, yet respecting the love of the person under consideration.

Love ought to be considered with reference to the subject, as well as to the object of it.

The subject of love in the text is Christ; but forasmuch as love in him is diverse from the love that is in us; therefore it will not be amiss, if a little the difference be made appear.

(1.) Love in us is a passion of the soul, and being such, is subject to ebb and flow, and to be extreme both ways. For whatever is a passion of the soul, whether love or hatred, joy or fear, is more apt to exceed or come short, than to keep within its due bounds. Hence, oft-times that which is loved to-day is hated to-morrow; yea, and that which should be loved with bounds of moderation, is loved to the drowning of both soul and body in perdition and destruction.

(2.) Besides, love in us is apt to chuse to itself undue and unlawful objects, and to reject those that, with leave of God, we may embrace and enjoy; so unruly, as to the laws and rules of divine government, oft-times in this passion of love in us.

(3.) Love in us requires that something pleasing and delightful be in the object loved, at least so it must appear

pear to the lust and fancy of the person loving, or else love cannot act; for the love that is in us, is not of power to set itself on work, where no allurements is in the thing to be beloved.

(4) Love in us decays, though once never so warm and strongly fixed, if the object falls off, as to its first alluring provocation; or disappointeth our expectation with some unexpected reluctance to our fancy or our mind.

All this we know to be true from nature, for every one of us are thus; nor can we refuse, or chuse as to love, but upon, and after the rate, and the working thus of our passions. Wherefore our love, as we are natural, is weak, unorderly, fails, and miscarries, either by being too much or too little; yea, though the thing which is beloved be allowed for an object of love, both by the law of nature and grace. We therefore must put a vast difference betwixt love as found in us, and love as found in Christ, and that both as to the nature, principle, or object of love.

Love in Christ is not love of the same nature, as is love in us; Love in him is essential to his being; but in us it is not so, as has been already shewed. God is love, Christ is God; therefore Christ is love, love naturally. Love therefore is essential to his being. He may as well cease to be, as cease to love. Hence therefore it follows, that love in Christ floweth not from so low and beggarly a principle as doth love in man; and consequently is not, nor can be attended with those infirmities or defects that the love of man is attended with.

(1) It is not attended with those unruly or uncertain motions that ours is attended with; here is no ebbing, no flowing, no going beyond, no coming short, and so nothing of uncertainty. Having loved his own which were in the world, he loved them to the end.

True, there is a way of manifesting of this love, which is suited to our capacities as men, and by that we see it sometimes more, sometimes less: also it is manifested to us as we do, or do not walk with God in this world. I speak now of saints.

(1) Love

(1) Love in Christ pitcheth not itself upon undue, or unlawful objects; nor refuseth to embrace what by the eternal covenant is made capable thereof. It always acteth according to God; nor is there at any time the least shadow of swerving as to this.

(3) Love in Christ requireth no taking beauteousness in this object to be beloved, as not being able to put forth itself without such attracting allurements. It can act of and from itself, without all such kind of dependencies. This is manifest to all who have the least true knowledge of what that object is in itself, on which the Lord Jesus has set his heart to love them.

(4) Love in Christ decays not, nor can be tempted so to do by any thing that happens, or that shall happen hereafter in the object so beloved. But as this love at first acts by and from itself, so it continues to do until all things that are imperfections are completely and everlastingly subdued. The reason is, because Christ loves to make us comely, not because we are so.

Object. But all along Christ compareth his love to ours; now, why doth he so, if they be so much unlike?

Ans. Because we know not love but by the passions of love that work in our hearts; wherefore he condescends to our capacities, and speaketh of his love to us, according as we find love to work in ourselves to others. Hence he sets forth his love to us, by borrowing from us instances of our love to wife and children. Yea, he sometimes sets forth his love to us, by calling to mind how sometimes a man loves a woman that is a whore.

Go, (saith God to the prophet), *love a woman* (beloved of her friend, yet an adulteress) *according to the word of the Lord toward the children of Israel, who look to other gods, and love flagons of wine.* But then, these things must not be understood with respect to the nature, but the dispensations and manifestations of love; no, nor with reference to these neither, any further than by making use of such suitable similitudes, thereby to commend his love to us, and thereby to beget in us affections to him for the love bestowed upon us.

Wherefore Christ's love must be considered both with respect to the essence, and also as to the diverse workings

workings of it. For the essence thereof, it is, as I said, natural with himself, and as such, it is the root and ground of all those actions of his, whereby he hath shewed that himself is loving to sinful man. But now, though the love that is in him is essential to his nature, and can vary no more than God himself: yet we see not this love but by the fruits of it, nor can it otherwise be discerned. Hereby perceive we the love of God, because he laid down his life for us. We must then betake ourselves to the discoveries of this love, of which there are two sorts: 1. Such as are the foundations. 2. Such as are the consequences of those fundamental acts.

Those which I call the foundations, are they upon which all other discoveries of his goodness depend, and they are two: 1. His dying for us. 2. His improving of his death for us at the right hand of God.

3. And this leads me to the third particular, to wit, to shew you what the love of Christ is, namely, in the discovery of it.

And to know the love of Christ.] The love of Christ is made known unto us, as I said, 1. By his dying for us. 2. By his improving of his dying for us.

His dying for us appears, 1. To be wonderful in itself. 2. In his preparations for that work.

First, it appears to be wonderful in itself, and that both with respect to the nature of that death, as also with respect to the persons for whom he so died.

The love of Christ appears to be wonderful, by the death he died, in that he died such a death. It was strange love in Christ that moved him to die for us: strange, because not according to the custom of the world. Men do not use in cool blood deliberately to come upon the stage or ladder, to lay down their lives for others; but this did Jesus Christ, and that too for such, whose qualification, if it be duly considered, will make this act of his far more amazing. He laid down his life for his enemies, and for those that could not abide him; yea, for those, even for those that brought him to the cross, not accidentally, or because it happened so, but knowingly, designedly, he knew it was for those

those he died, and yet his love led him to lay down his life for them. I will add, That those very people for whom he laid down his life, though they by all sorts of carriages did what they could to provoke him to pray to God his Father, that he would send and cut them off by the flaming sword of angels, would not be provoked, but would lay down his life for them. Nor must I leave off here: We never read that Jesus Christ was more cheerful in all his life on earth, than when he was going to lay down his life for them; now he thanked God, now he sang.

But this is not all. He did not only die, but died such a death, as indeed cannot be expressed. He was content to be counted the sinner; yea, to be counted the sin of the sinner; nor could this but be odious to so holy a Lamb as he was, yet willing to be this and thus for that love that he bare to men.

This being thus, it follows, that his sufferings must be unconceivable; for that, what in justice was the proper wages of sin and sinners, he must undergo; and what that was can no man so well know as he himself, and damned spirits; for the proper wages of sin, and of sinners for their sin, is that death which layeth pains, such pains which it deserveth, upon the man that dieth so: But Christ died so, and consequently was seized by those pains, not only in body but in soul. His tears, his cries, his bloody sweat, the hiding of his Father's face; yea, God's forsaking of him in his extremity, plainly enough declares the nature of the death he died. For my part, I stand amazed at those that would not have the world believe, that the death of Jesus Christ was, in itself, so terrible as it was.

I will not stand here to discourse of the place called *hell*, where the spirits of the damned are; we are discoursing of the nature of Christ's sufferings: And I say, if Christ was put into the very capacity of one that must suffer what in justice ought to be inflicted for sin; then, how we can so diminish the greatness of his sufferings, as some do, without undervaluing of the greatness of his love, I know not; and how they will answer it, I know not. And on the contrary,

what if I should say, that the soul of Christ suffered as long as his body lay in the grave, and that God's loosing of the pains of death at Christ's resurrection, must not so much be made mention of with reference to his body, as to his soul, if to his body at all? For what pain of death was his body capable of, when his soul was separate from it? and yet God's loosing the pains of death, seems to be but an immediate antecedent to his rising from the dead. And this sense Peter doth indeed seem to pursue, saying, *For David speaketh concerning him; I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.* This, saith Peter, was not spoken of David, but he being a prophet, and knowing that God had sworn with an oath, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption: *Thou wilt not leave my soul in hell.* His soul was not left in hell. Of what use are these expressions, if the soul of Christ suffered not, if it suffered not when separated from the body? for of that time the Apostle Peter seems to treat. Besides, if it be not improper to say, that soul was not left there, that never was there, I am at a loss. *Thou wilt not leave;* his soul was not left there: *ergo*, it was there, seems to be the natural conclusion. If it be objected, that by hell is meant the grave, it is foolish to think that the soul of Christ lay there while his body lay dead therein. But again, the Apostle seems clearly to distinguish between the places where the soul and body of Christ was, counting his body to be in the grave, and his soul, for the time, in hell. If there be objected what was said by him to the thief upon the cross, I can answer, Christ might speak that with reference to his Godhead, and if so, that lies as no objection to what hath been insinuated. And why may not that be so understood, as well as where

where he said, when on earth, *The Son of man which is in heaven*, meaning himself. For the personality of the Son of God, call him Son of man, or what other term is fitting, resideth not in the human, but divine nature of Jesus Christ. However, since hell is sometimes taken for the place, sometimes for the grave, sometimes for the state, and sometimes but for a figure, of the place where the damned are tormented, I will not strictly assign to Christ the place, the prison where the damned spirits are, but will say, as I said before that he was put into the place of sinners, into the sins of sinners, and received what by justice was the proper wages of sin both in body and soul; as is evident from the 53d of Isaiah. This soul of his I take to be that which the inwards and the fat of the burnt sacrifices was a figure or shadow of: *And the fat and the inwards were burnt upon the altar, whilst the body was burned for sin without the camp.*

And now having said thus much, wherein have I derogated from the glory and holiness of Christ? Yea, I have endeavoured to set forth something of the greatness of his sorrows, the odiousness of sin, the nature of justice, and the love of Christ. And be sure, by how much the sufferings of the Son of God abounded for us, by so much was this unsearchable love of Christ made manifest. Nor can they that would, before the people, pare away, and make but little these infinite sufferings of our Lord, make his love to be so great as they ought, let them use what rhetoric they can. For their objecting the odious names and place of hell, accounting it not to be fit to say, that so holy a person as the Son of God was there, I answer, though I have not asserted it, yet let me ask, which is more odious, hell or sin? Or whether such think that Christ Jesus was subject to be tainted by the badness of the place, had he been there? Or whether, when the scripture says, God is in hell, it is any disparagement to him? Or if a man should be so bold as to say so, whether by so saying, he confined Christ to that place for ever? And whether by so thinking he has contradicted that called *the Apostles creed*.

II. Having thus spoken of the death and sufferings

of Christ, I shall in the next place speak of his preparations for his so suffering for us; and by so doing, yet shew you something more of the greatness of his love,

Christ, as I have told you, was, even before his sufferings, a person of no mean generation; being the Son of the eternal God: Neither had his Father any more such sons but he; consequently he of right was heir of all things, and so to have dominion over all worlds. For, *for him were all things created.* And hence all creatures are subject to him; yea, the angels of God worship him. Wherefore, as so considered, he augmented, not his state by becoming lower than the angels for us; for what can be added to him who is naturally God? Indeed he did take, for our sakes, the human nature into union with himself, and so began to manifest his glory, and the kindness that he had for us before all worlds, began now, eminently to shew itself. Had this Christ of God, our friend, given all he had to save us, had not his love been wonderful? But when he shall give for us himself, this is more wonderful. But this is not all; the case was so betwixt God and man, that this Son of God could not, as he was before the world was, give himself a ransom for us, he being altogether incapable so to do; being such an one as could not be subject to death, the condition that we by sin had put ourselves into.

Wherefore that which would have been a death to some, to wit, the laying aside of glory, and becoming, of the King of princes, a servant of the meanest form; this he of his own good-will was heartily content to do. Wherefore, he that once was the object of the fear of angels, is now become a little creature, a worm, an inferior one, born of a woman, brought forth in a stable, laid in a manger, scorned of men, tempted of devils, was beholden to his creatures for food, for raiment, for harbour, and a place wherein to lay his head when dead. In a word, he made himself of no reputation, took upon him the form of a servant, and was made in the likeness of men, that he might become capable to do this kindness for us. And it is worth your noting, that all the while that he was in the world, putting himself upon those other preparations, which were to be antecedent

cedent to his being made a sacrifice for us, no man, though he told what he came about to many, had, as we read of, an heart once to thank him for what he came about. No, they railed on him, they degraded him, they called him devil, they said he was mad, and a deceiver, a blasphemer of God, and a rebel against the state: they accused him to the governour; yea, one of his disciples sold him, another denied him, and they all forsook him, and left him to shift for himself in the hands of his horrible enemies; who beat him with their fists, spat on him, mocked him, crowned him with thorns, scourged him, made a gazing stock of him, and finally, hanged him up by the hands and the feet alive, and gave him vinegar to increase his affliction, when he complained that his anguish had made him thirsty. And yet all this could not take his heart off the work of our redemption. To die he came, die he would, and die he did, before he made his return to the Father for our sins, that we might live through him.

Now may what we read of in the word concerning those temporal sufferings that he underwent be overlooked, and passed by without serious consideration; they being a part of the curse that our sin had deserved? For all temporal plagues are due to our sin while we live, as well as the curse of God to everlasting perdition, when we die. Wherefore this is the reason why the whole life of the Lord Jesus was such a life of affliction and sorrow, he therein bare our sicknesses, and took upon him our deserts: So that now the curse in temporals, as well as the curse in spirituals, and of everlasting malediction, is removed by him away from God's people: and since he overcame them, and got to the cross, it was by reason of the worthiness of the humble obedience that he yielded to his Father's law in our flesh; for his whole life (as well as his death) was a life of merit and purchase, and desert. Hence it is said, he increased in favour with God: For his works made him still more acceptable to him; for he standing in the room of man, and becoming our reconciler to God, by the heavenly Majesty he was counted as such, and so got for us what he earned by his mediatory

tory works ; and also partook thereof as he was our head himself. And was there not in all these things love, and love that was infinite ? Love which was not essential to his divine nature, could never have carried him through so great a work as this : Passions here would have failed, would have retreated, and have given the recoil : yea, his very humanity would have flagged and fainted, had it not been managed, governed, and strengthened by his eternal Spirit. Wherefore it is said, that through the eternal Spirit he offered himself without spot to God ; and that he was declared to be the Son of God with so doing, and by the resurrection from the dead.

We come now to the second thing propounded, and by which his love is discovered, and that is his improving of his dying for us. But I must crave pardon of my reader, if he thinks that I can discover the ten hundred thousandth part thereof, for it is impossible ; but my meaning is, to give a few hints what beginnings of improvement he made thereof, in order to his further progress therein.

1. Therefore, This his death for us was so virtuous, that in the space of three days and three nights it reconciled to God, in the body of his flesh, as a common person, all, and every one of God's elect. Christ, when he addressed himself to die, presented himself to the justice of the law, as a common person ; standing in the stead, place, and room of all that he undertook for ; he gave his life a ransom for many ; he came into the world to save sinners. And as he thus presented himself, to God, his Father, admitted him to this work ; and therefore it is said, *The Lord laid upon him the iniquity of us all* : And again, *Surely he hath borne our griefs, and carried our sorrows*. Hence it unavoidably follows, that whatever he felt, and underwent, in the manner or nature, or horribleness of the death he died, he felt and underwent all as a common person ; that is, as he stood in the stead of others : therefore it is said, *He was wounded for our transgressions, and bruised for our iniquities ; and that the chastisement of our peace was upon him*. And again, *The just died for the unjust*.

Now then, if he presented himself as a common person

son to justice, if God so admitted and accounted him, if also he laid the sins of the people, whose persons he represented, upon him, and under that consideration punishes him with those punishments and deaths, that that he died: then Christ, in life and death, is concluded by the Father to live and die as a common or public person, representing all in this life and death, for whom he undertook thus to live, and thus to die. So then it must needs be, that what next befalls this common person, it befalls him with respect to them in whose room and place he stood and suffered. Now the next that follows is, that he is justified of God; that is, acquitted and discharged from this punishment, for the sake of the worthiness of his death and merits: for that must be before he could be raised from the dead: God raised him not up as guilty, to justify him afterwards: His resurrection was the declaration of his precedent justification. He was raised from the dead, because it was neither in equity or justice possible that he should be holden longer there, his merits procured the contrary.

Now he was condemned of God's law, and died by the hand of justice, he was acquitted by God's law, and justified of justice; and all as a common person; so then, in his acquitting, we are acquitted, in his justification we are justified; and therefore the Apostle applieth God's justifying of Christ to himself, and that rightly. For if Christ be my undertaker, will stand in my place, and do for me, it is but reasonable that I should be a partaker: Wherefore we are also said to be quickened together with him; that is, when he was quickened in the grave, raised up together, and made to sit together in heavenly places in Christ Jesus. Therefore another scripture saith, *He hath quickened us together in him, having forgiven us all trespasses.* This quickening must not be understood of the renovation of our hearts, but of the restoring of Jesus Christ to life after he was crucified; and we are said to be quickened together with him, because we were quickened in him at his death, and were to fall or stand by him quite through the three days and three nights work;

work: and were to take therefore our lot with him. Wherefore it is said again, That his resurrection is our justification: That by one offering he has purged our sins for ever: And that by his death he hath delivered us from the wrath to come. But I say, I would be understood aright; This life resideth yet in the Son, and is communicated from him to us, as we are called to believe his word: Mean while we are secured from wrath and hell, being justified in his justification, quickened in his quickening, raised up in his resurrection, and made to sit already together in heavenly places in Christ Jesus.

And is not this a glorious improvement of his death, that after two days the whole body of the elect, in him, should be revived, and that in the third day we should live in the sight of God, in and by him?

2. Another improvement of his death for us was this: By that he slew for us our infernal foes; by it he abolished death; by death he destroyed him that had the power of death; by death he took away the sting of death; by death he made death a pleasant sleep to saints, and the grave for a while an easy house and home for the body.

By death he made death such an advantage to us, that it is become a means of translating of the souls of them that believe in him to life. And all this is manifest, for that death is ours, a blessing to us, as well as Paul and Apollos, the world, and life itself. And that all this is done for us by his death, is apparent, for that his person is where it is, and that by himself as a common person he has got the victory for us. For though as yet all things are not put under our feet, yet we see Jesus crowned with honour and glory, who by the grace of God tasted death for every man: *For it became God, for whom are all things, and by whom are all things, to make the Captain of our salvation perfect through sufferings.* It became him; that is, it was but just and right he should do so, if there was enough in the virtuousness of his death and blood to require such a thing. But there was so. Wherefore God has exalted him, and us in him, above these infernal

fernal foes. Let us therefore see ourselves delivered from death first, by the exaltation of our Jesus; let us behold him, I say, as crowned with glory and honour, as, or because he tasted death for us; and then we shall see ourselves already in heaven by our head, our undertaker, our Jesus, our Saviour.

3. Another improvement that has already been made of his death for us, is thus: he hath at his entrance into the presence of God, for his worthiness-sake obtained that the Holy Ghost should be given unto him for us, that we by that might in all things yet to be done, be made meet to be partakers personally in ourselves, as well as virtually by our head and forerunner, of the inheritance of the saints in light. Wherefore the abundant pourings out of that was forborn until the resurrection and glorification of our Lord Jesus. For the Holy Ghost was not yet given, because that Jesus was not yet glorified. Nor was it given so soon as received: For he received it upon his entering into the holy place, when he had sprinkled the mercy-seat with the blood of sprinkling; but it was not given out to us till some time after: However, it was obtained before. And it was meet that it should in that infinite immeasurableness in which he received it, first abide upon him, that his human nature, which was the first fruits of the election of God, might receive by its abidings upon him, that glory for which it was ordained and that we might receive, as we receive all other things, first by our head and undertaker, sanctification in the fulness of it. Hence it is written, that as he is made unto us of God, wisdom, and righteousness, and redemption, so sanctification too: For first we are sanctified in his flesh, as we are justified by his righteousness. Wherefore he is that Holy One that setteth us, in himself, a holy lump before God, not only with reference to justification and life, but with reference to sanctification and holiness: For we that are elect are all considered in him as he has received that, as well as in that he has taken possession of the heaven for us. I count not this all the benefit that accrueth to us by Jesus his receiving the Holy Ghost, at his en-

trance into the presence of God for us. For we also are to receive it ourselves from him, according as by God we are placed in the body at the times appointed of the Father; that we, as was said, may receive personal quickening, personal renovation, personal sanctification, and, in conclusion, glory. But, I say, for that he hath received this Holy Spirit to himself, he received it as the effect of his ascension, which was the effect of his resurrection, and of the merit of his death and passion. And he received it as a common person, as a head and undertaker for the people.

4. Another improvement that has been made of his death, and of the merits thereof for us, is, that he has obtained to be made of God, the chief and high Lord of heaven and earth for us. (All this while we speak of the exaltation of the human nature, in, by, and with which, the Son of God became capable to be our reconciler unto God); *All things saith he are delivered unto me, of my Father: And all power in heaven and earth is given unto me; and all this because he died. He humbled himself, and became obedient unto death, even the death of the cross; Wherefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, of things in earth, or things under the earth: and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father: And all this is, as was said afore, for our sakes. He has given him to be head over all things to the church.*

Wherefore, whoever is set up on earth, they are set up by our Lord: *By me, saith he, kings reign, and princes decree justice. By me princes rule, and nobles even all the judges of the earth.* Nor are they when set up, left to do, though they should desire it, their own will and pleasure. The *Metheg Ammah*, the bridle is in his own hand, and he giveth reins, or check, even as it pleaseth him. He hath this power for the well-being of his people. Nor are the fallen angels exempted from being put under his rebuke. He is the only potentate, and in his times will shew it. Peter tells us, *He is gone into heaven, and is on the right hand*

hand of God; angels, and authorities, and powers being made subject unto him.

This power, as I said, he has received for the sake of his church on earth, and for her conduct and well-being among the sons of men. Hence, as he is called the King of nations, in general; so the King of saints, in special: And as he is said to be Head over all things in general: so to his church in special.

5. Another improvement that he hath made of his death for us, is, he hath obtained, and received into his own hand, sufficiency of gifts to make ministers for his church withal: I say, to make and maintain, in opposition to all that would hinder, a sufficient ministry. Wherefore he saith, *When he ascended on high, he led captivity captive, and gave gifts unto men: And he gave some apostles, some prophets, some evangelists, some pastors and teachers; for the perfecting of the saints for the work of the ministry, for edifying of the body of Christ: Until we all come in the unity of the faith, and knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* Many ways has Satan devised to bring into contempt this blessed advantage that Christ has received of God for the benefit of his church; partly while he stirs up persons to revile the sufficiency of the Holy Ghost, as to this thing; partly while he stirs up his own limbs and members to broach his delussions in the world, in the name of Christ, and as they blasphemously call it, by the assistance of the Holy Ghost; partly while he tempteth novices in their faith, to study and labour in nice distinctions, and the affecting of uncouth expressions, that vary from the form of sound words, thereby to get applause, and a name, a forerunner of their own destruction.

But notwithstanding all this, Wisdom is justified of her children: and at the last day, when the outside and inside of all things shall be seen and compared, it will appear that the Son of God has so managed his own servants in the ministry of his word, and so managed his word while they have been labouring in it, as to put in his blessing by that, upon the souls of sinners, and has blown away all other things as chaff.

6. Another improvement that the Lord Christ has made of his death for his, is the obtaining, and taking possession of heaven for them: *By his own blood he has entered into the holy place, having obtained eternal redemption for us.* This heaven! who knows what it is? This glory! who knows what it is? It is called God's throne, God's house, God's habitation, paradise, the kingdom of God, the high and holy place; Abraham's bosom, and the place of heavenly pleasures. In this heaven is to be found the face of God for ever, immortality, the person of Christ, the prophets, the angels, the revelation of all mysteries, the knowledge of all the elect, eternity.

Of this heaven, as was said before, we are possessed already, we are in it, we are set down in it, and partake already of the benefits thereof, but all by our head and undertaker; and it is fit that we should believe this, rejoice in this, talk of this, tell one another of this, and live in the expectation of our own personal enjoyment of it. And as we should do all this, so we should bless and praise the name of God, who has put over his house, this kingdom, and inheritance in the hand of so faithful a friend: Yea, a brother, a Saviour, and blessed undertaker for us. And lastly, since all these things already mentioned are the fruit of the sufferings of our Jesus, and his sufferings the fruit of that love of his that passeth knowledge: how should we bow the knee before him, and call him tender Father? yea, how should we love and obey him, and devote ourselves unto his service, and be willing to be also sufferers for his sake, to whom be honour and glory for ever: And thus much of the love of Christ in general.

I might here add many other things, but, as I told you before, we would under the head but now touched upon, treat about the fundamentals, or great and chief parts thereof, and then the exceeding greatness of it more particularly: Wherefore of that we must say something now.

And to know the love of Christ which passeth knowledge. In that it is said to pass knowledge, it is manifest it is exceeding great, or greatly going beyond what can be known:

known: for to exceed, is to go beyond, be above, or to be out of the reach of what would comprehend that which is so. And since the expression is absolutely indefinite, and respecteth not the knowledge of this or the other creature only; it is manifest, that Paul, by his thus saying, challengeth all creatures in heaven and earth to find out the bottom of this love, if they can. *The love of Christ which passeth knowledge.* I will add, that forasmuch as he is indefinite also about the knowledge, as well as the persons knowing, it is out of doubt, that he here engageth all knowledge, in what enlargements, attainments, improvements, and heights soever it hath, or may for ever attain unto. *It passeth knowledge.*

Of the same import also is that other passage of the apostle, a little above, in the self-same chapter, *I preach* (saith he) *among the Gentiles the unsearchable riches of Christ*; or those riches of Christ that cannot by searching be found out in all of them: The riches, the riches of his love and grace; the riches of his love and grace towards us: *For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich.* Ye know the grace that is so far, and so far every believer knows it: for that his leaving heaven, and taking upon him flesh, that he might bring us thither, is manifest to all. But yet, all the grace that was wrapped up in that amazing condescension, knoweth none, nor can know: For if that might be, that possibility would be a flat contradiction to the text: *The love of Christ which passeth knowledge.* Wherefore the riches of this love in the utmost of it, is not, cannot be known by any: Let their understanding and knowledge be heightened and improved what it may; yea, and being heightened and improved, let what search there can by it be made into this love and grace: *That which is afar off, and exceeding deep, who can find out?* And that this love of Christ is so, shall anon be made more apparent. But at present we will proceed to particular challenges for the making out of this, and then we will urge those reasons that will be for the further confirmation of the whole.

I. This

1. This love passes the knowledge of the wisest saint; we now single out the greatest proficient in this knowledge; and to confirm this, I need go no further than to the man that spake these words, to wit, Paul, for in his conclusion he includes himself: *The love of Christ which passeth knowledge, even my knowledge.* As who should say, though I have waded a great way in the grace of Christ, and have as much experience of his love as any he in all the world, yet I confess myself short, as to the fulness that is therein, nor will I stick to conclude of any other, that he knows nothing yet as he ought to know.

2. This love passeth the knowledge of all the saints, were it all put together. We, we all, and every one, did we each of us contribute for the manifesting of this love, what it is, the whole of what we know it would amount but to a broken knowledge; we know but in part, we see darkly, we walk not by sight, but faith. True, now we speak of saints on earth.

3. But we will speak of saints in heaven; they cannot to the utmost know this love of Christ. For though they know more thereof than saints on earth, because they are more in the open visions of it, and also are more enlarged, being spirits perfect, than we on earth; yet, to say no more now, they do not see the rich and unsearchable runnings out thereof unto sinners here on earth. Nor may they there measure that to others, by what they themselves knew of it here. For sins, and times, and persons, and other circumstances, may much alter the case: but were all the saints on earth, and all the saints in heaven, to contribute all that they know of this love of Christ, and to put it into one sum of knowledge, they would greatly come short of knowing the utmost of this love, for that there is an infinite deal of this love yet unknown by them. It is said plainly, that they on earth do not yet know what they shall be. And as for them in heaven, they are not yet made perfect as they shall be. Besides, we find the souls under the altar, how perfect now soever, when compared with that state they were in when with the body, yet are not able in all points, though in glory, to know

know, and so to govern themselves there without directions; I say, they are not able, without directions and instructions, to know the kinds and manner of the workings of the love of Christ towards us that dwell on earth.

4. We will join with these, the angels, and when all of them, with men, have put all and every whit of what they know of this love of Christ together, they must come far short of reaching to, or of understanding the utmost bound thereof. I grant, that angels do know, in some certain parts of knowledge of the love of Christ, more than saints on earth can know while here; but then again, I know that even they do also learn many things of saints on earth, which shews that themselves know also but in part: so then, all, as yet, as to this love of Christ, and the utmost knowledge of it, are but as so many imperfects; nor can they all, put all their imperfects together, make up a perfect knowledge of this love of Christ; for the texts do yet stand where they did, and say, *his riches are unsearchable, and his love that which passeth knowledge.*

We will come now to shew you, besides what has been already touched on, the reason why this riches is unsearchable, and that love such as passeth knowledge; and,

The first is, Because it is eternal. All that is eternal, has attending of it, as to the utmost knowledge of it, a fourfold impossibility: 1. It is without beginning. 2. It is without end. 3. It is infinite. 4. It is incomprehensible.

1. It is without beginning: That which was before the world was, is without a beginning; but the love of Christ was before the world.

This is evident from Proverbs 8.; his delights, before God had made the world, are there said to be with the sons of men; not that we then had being, for we were as yet uncreated: but though we had not beings created, we had being in the love and affections of Jesus Christ. Now this love of Christ must needs, as to the fulness of it, as to the utmost of it, be absolutely unknown

unknown to man. Who can tell how many heart-pleasing thoughts Christ had of us before the world began? Who can tell how much he then was delighted in that being we had in his affections, as also in the consideration of our beings, believings, and being with him afterwards.

In general, we may conclude, it was great: for there seems to be a parallel betwixt his Father's delights in him, and his delights in us: *I was daily his delight, and my delights were with the sons of men.* But I say, who can tell, who can tell altogether, what and how much the Father delighted in his Son before the world began? Who can tell what kind of delight the Father had in the Son before the world began? Why, there seems to be a parallel betwixt the Father's love to Christ, and Christ's love to us: the Father's delight in Christ, and his delight in us. Yea, Christ confirms it, saying, *As my Father hath loved me, so have I loved you, continue in my love.* I know that I am not yet upon the nature of the word *eternal*; yet since, by *eternal*, we understand, before the world began, as well as forward to an endless for ever, we may a little inquire of folks as they may read, if they can tell the kind or measure of the love where-with Christ then loved us. I remember the question that God asked Job, *Where saith he wast thou when I laid the foundations of the earth? declare if thou hast understanding*: thereby insinuating, that because it was done before he had his being, therefore he could not tell how it was done. Now, if a work so visible, as the creation is, is yet as to the manner of the workmanship thereof, wholly unknown to them that commenced in their beings afterwards, how shall that which has, in all the circumstances of it, been more hidden and inward, be found out by them that have intelligence thereof by the ear, and but in part, and that in a mystery, and long afterwards. But to conclude this, that which is eternal is without all beginning. This was presented to consideration before, and therefore it cannot to perfection be known.

2. That which is eternal is without end, and how
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can an endless thing be known, that which has no end has no middle, wherefore it is impossible that the one half of the love that Christ has for his church should ever by them be known. I know that those visions that the saved shall have in heaven of this love, will far transcend our outmost knowledge here, even as far as the light of the sun at noon goes beyond the light of a blinking candle at midnight. And hence it is, that when the days of these visions are come, the knowledge that we now have shall be swallowed up: *When that which is perfect is come, then that which is in part shall be done away.* And although he speaks here of perfections, *when that which is perfect is come, &c.* yet even that perfection must not be thought to be such as is the perfection of God; for then should all that are saved be so many eternals, and so many infinites, as he is infinite. But the meaning is, We shall then be with the eternal, shall immediately enjoy him with all the perfection of knowledge, as far as is possible for a creature, when he is brought up to the utmost height that his created substance will bear to be capable of. But for all that, this perfection will yet come short of the perfection of him that made him, and consequently, short of knowing the utmost of his love; since that in the root is his very essence and nature. I know it says also, that we should know even as we are known. But yet this must not be understood, as if we should know God as fully as he knows us.

It would be folly and madness to conclude; but the meaning is, we are known for happiness; we are known of God, for heaven and felicity; and when that which is perfect is come, then shall we perfectly know, and enjoy that for which we are now known of God. And this is that which the Apostle longed for, namely, If by any means he might approach that for which he was also apprehended of Christ Jesus: That is, know, and see that, unto the which he was appointed of God, and apprehended of Christ Jesus. It is said again, *We shall be like him, and shall see him as he is,* This text has respect to the Son, as to his humanity, and not as to his divinity; and not as to his divinity simply, or distinctly

considered; for as to that, it is as possible for a spirit to drink up the sea, as for the most enlarged saint that is, or ever shall be in glory, so to see God as to know him altogether, to the utmost, or throughout. But the humanity of the Son of God, we shall see throughout, in all the beauty and glory that is upon him; and that was prepared for him before the foundation of the world. And Christ will that we see this glory, when he takes us up in glory to himself; but the utmost boundlessness of the divine Majesty, the eternal deity of the Son of God, cannot be known to the utmost, or altogether. I do not doubt, but there will then be in him, I mean in Christ, and in us, break forth these glorious rays and beams of eternal Majesty, as will make him in each of us admirable one to another; and that then, that of God shall be known of us, that now never entered into our hearts to think of. But the whole is not, cannot, shall never be fully known of any. And therefore the love of Christ, it being essential to himself, cannot be known, because of the endlessness that is in it. I said before, that which has no end has no middle, how then shall those that shall be in heaven eternally, ever pass over half the breadth of eternity? True, I know that all enjoyments there will be enjoyments eternal: yea, that whatever we shall there embrace, or what embraces we shall be embraced with, shall be eternal; but I put a difference betwixt that which is eternal, as to the nature, and that which is so as to the durableness thereof. The nature of eternal things we shall enjoy, so soon as ever we come to heaven, but the duration of eternal things, them we shall never be able to pass through, for they are endless. So then the eternal love of Christ, as to the nature of it, will be perfectly known to saints, when they shall dwell in heaven; but the endlessness thereof they shall never attain unto. And this will be their happiness. For could it be, that we should in heaven ever reach the end of our blessedness; (as we should, could we reach to the end of this love of Christ) why, then, as the saying is, We should be at the land's end, and feel the bottom of all our enjoyments. Besides, whatsoever has an end, has a time to decay, and to
 cease

cease to be, as well as to have a time to shew forth its highest excellencies. Wherefore from all these considerations it is most manifest, that the love of Christ is unsearchable, and that it passes knowledge.

3. 4. Now the other two things follow of course, to wit, That this love is infinite and incomprehensible. Wherefore here is that, that still is above and beyond even those that are arrived at the uttermost of their perfections. And this if I may so say, will keep them in an employ, even when they are in heaven; though not an employ that is laboursome, tiresome, burthensome, yet an employ that is dutiful, delightful, and profitable; for though the work and worship of saints in heaven is not particularly revealed as yet, and so it doth not yet appear what we shall be, yet in the general, we may say, there will be that for them to do, that has not yet by them been done; and by that work which they shall do there, their delight will be delight unto them. The law was the shadow, and not the very image of heavenly things. The image is an image, and not the heavenly things themselves, (the heavenly things they are saints), there shall be worship in the heavens. Nor will this at all derogate from their glory. The angels now wait upon God, and serve him; the Son of God is now a minister, and waiteth upon his service in heaven; some saints have been employed about service for God, after they have been in heaven; and why we should be idle spectators, when we come thither, I see not reason to believe. It may be said, They there rest from their labours. True, but not from their delights. All things then that once were burthensome, whether in suffering or service, shall be done away, and that which is delightful and pleasurable shall remain. But then will be a time to receive, and not to work. True, if by work you mean such as we now count work: but what if our work be there, to receive and bless? The fishes in the sea do drink, swim and drink. But for a further discourse of this, let that alone till we come thither. But to come down again into the world, for now we are talking of things aloft.

Secondly, This love of Christ must needs be beyond

our knowledge, because we cannot possibly know the utmost of our sin. Sin is that which sets out, and off, the knowledge of the love of Christ. There are four things that must be spoken to for clearing of this: 1. The nature of sin. 2. The aggravations of sin. 3. The utmost tendencies of sin. 4. And the perfect knowledge of all this.

1. Before we know this love of Christ, as afore, we must necessarily know the nature of sin, that is, what sin is in itself. But no man knows the nature of sin to the full; not what sin in itself is to the full. The Apostle saith, *That sin (that is in itself) is exceeding sinful.* That is, exceeding it as to its filthiness, goes beyond our knowledge. But this is seen by the commandment. Now the reason why none can, to the full, know the horrible nature of sin, is because none to the full, can know the blessed nature of the blessed God, For sin is the opposite to God. There is nothing that seeketh absolutely, and in its own nature to overcome, and to annihilate God, but sin; and sin doth so. Sin is worse than the devil; he therefore that is more afraid of the devil than of sin, knows not the badness of sin as he ought, nor but little of the love of Jesus Christ. He that knows not what sin would have done to the world, had not Christ stepped betwixt those harms and it, how can he know so much as the extent of the love of Christ in common? And he that knows not what sin would have done to him in particular, had not Christ the Lord stepped in and saved, cannot know the utmost of the love of Christ to him in particular. Sin therefore, in the utmost evil of it, cannot be known of us: so consequently the love of Christ, in the utmost goodness of it, cannot be known of us.

Besides, there are many sins committed by us dropping from us, and that pollute us, that we are not at all aware of. How then should we know that love of Christ by which we are delivered from them? *Lord, who can understand his errors?* said David. Consequently, who can understand the love that saves him from them? Moreover, he that knows the love of Christ to the full, must also know to the full that wrath
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and anger of God, that like hell itself, burneth against sinners for the sake of sin: but this knows none. *Lord, who knows the power of thine anger?* said Moses. Therefore none knows this love of Christ to the full. The nature of sin is to get into our good, to mix itself with our good, to lie lurking many times under the formality and shew of good; and that so close, so cunningly, and invisibly, that the party concerned embraces it for virtue, and knows not otherwise to do; and yet from this he is saved by the love of Christ; and therefore, as was hinted but now, if a man doth not know the nature of his wound, how should he know the nature and excellency of the balsam that hath cured him of his wound?

2. There are the due aggravations that belong to sin, which men are unacquainted with; it was one of the great things that the prophets were concerned with from God towards the people, (as to shew them their sins, so), to shew them what aggravations did belong thereto.

There are sins against light, sins against knowledge, sins against love, sins against learning, sins against threatenings, sins against promises, vows, and resolutions, sins against experience, sins against examples of anger, and sins that have great, and high, and strange aggravations attending of them; the which we are ignorant of, though not altogether, yet in too great a measure. Now if these things be so, how can the love that saveth us from them be known or understood to the full?

Alas! our ignorance of these things is manifest by our unwillingness to abide affliction, by our secret murmuring under the hand of God; by our wondering why we are so chastised as we are, by our thinking long that the affliction is no sooner removed.

Or, if our ignorance of the vileness of our actions is not manifest this way, yet it is in our lightness under our guilt, our slight thoughts of our doings, our slovenly doing of duties, and asking of forgiveness after some evil or unbecoming actions. It is to no boot to be particular, the whole course of our lives doth too fully make it manifest, that we are wonderful short in knowing

ing both the nature, and also the aggravations of our sins: and how then should we know that love of Christ in its full dimensions, by which we are saved and delivered therefrom?

3. Who knows the utmost tendencies of sin? I mean, what the least sin driveth at, and what it would unavoidably run the sinner into? There is not a plague, a judgement, an affliction, an evil under heaven, that the least of our transgressions has not called for at the hands of the great God; nay, the least sin calleth for all the distresses that are under heaven, to fall upon the soul and body of the sinner at once. This is plain, for that the least sin deserveth hell; which is worse than all the plagues that are on earth. But I say, Who understandeth this? and I say again, if one sin, the least sin, deserveth all these things, what thinkest thou do all thy sins deserve? how many judgements! how many plagues! how many lashes with God's iron whip dost thou deserve! besides there is hell itself, the place itself, the fire itself, the nature of the torments, and the durableness of them, who can understand?

But this is not all, the tendencies of thy sins are to kill others. Men, good men little think how many of their neighbours one of their sins may kill. As, how many good men and good women do unawares, through their uncircumspectness, drive their own children down into the deep? We will easily count them very hard-hearted sinners, that used to offer their children in sacrifice to devils; when it is easy to do worse ourselves; they did but kill the body, but we body and soul in hell, if we have not a care.

Do we know how our sins provoke God? how they grieve the holy Ghost? how they weaken our graces? how they spoil our prayers? how they weaken faith? how they tempt Christ to be ashamed of us? and how they hold back good from us? and if we know not every one of all these things to the full, how then shall we know to the full the love of Christ which saveth us from them all?

Again, fourthly, But who has the perfect knowledge of all these things? I will grant that some good souls may

may have waded a great way in some one or more of them; but I know that there is not any that thoroughly know them all. And yet the love of Christ doth save us from all, notwithstanding all the vileness and soul-damning virtue that is in them. Alas! how short are we of the knowledge of ourselves, and of what is in us. How many are there that do not know that man consisteth of a body made of dust, and of an immortal soul? yea, and how many be there of those that confess it, that know not the constitution of either? I will add, how many are there that profess themselves to be students of these two parts of man, that have oftentimes proved themselves to be but fools as to both? And I will conclude, that there is not a man under heaven that knoweth it altogether: for man is fearfully and wonderfully made: nor can the manner of the union of these two parts be perfectly found out. How much more then must we needs be at loss as to the fullness of the knowledge of the love of Christ?

But, thirdly, He that altogether knoweth the love of Christ, must, precedent to that, know not only all the wiles of the devil, but also all the plottings, contrivings, and designs and attempts of that wicked one; yea, he must know all the times that he hath been with God, together with all the motions that he has made that he might have leave to fall upon us, as upon Job and Peter, to try if he might swallow us up. But who knows all this? no man, no angel. For if the heart of man be so deep, that none by all his actions, save God, can tell the utmost secrets therein; how should the heart of angels, which in all likelihood are deeper, be found out by any mortal man! And yet this must be found out before we can find out the utmost of the love of Christ to us. I conclude therefore from all these things, that the love of Christ passeth knowledge: or that by no means the bottom, the utmost bounds thereof, can be understood.

Fourthly, He that will presume to say, this love of Christ can be to the utmost known by us, must presume to say that he knoweth the utmost of the merits of his blood, the utmost exercise of his patience, the utmost
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of his intercession, the utmost of the glory that he has prepared and taken possession of for us. But I presume that there is none that can know all this, therefore I may without any fear assert, there is none that knows, that is, that knows to the full the other.

III. We come now more particularly to speak of the knowledge of the love of Christ; we have spoken of the love of Christ, to wit, of the exceeding greatness of it. And now we come to speak of the knowledge of it; that is to say, we will shew what knowledge of it is attainable in this world, under these three heads. As to this,

1. It may be known as to the nature of it.
2. It may be known in many of the degrees of it.
3. But the greatest knowledge that we can have of it here, is to know that it passes knowledge.

1. We may know it in the nature of it; that is, that it is love, free, divine, heavenly, everlasting, incorruptible. And this no love is but the love of Christ; all other love is either love corruptible, transient, mixed, or earthly. It is divine, for it is the love of the holy nature of God. It is heavenly, for that it is from above: It is everlasting, for that it has no end: It is immortal, for that there is not the appearance of corruptibleness in it, or likelihood of decay.

This is general knowledge, and this is common among the saints, at leastwise in the notion of it; though I confess, it is hard in time of temptation practically to hold fast the soul to all these things: But as I have said already, this love of Christ must be such, because love in the root of it is essential to his nature; as also I have proved now, as is the root, such is the branches; and as is the spring, such are the streams, unless the channels in which those streams do run, should be corrupted, and so defile it: but I know no channels through which this love of Christ is conveyed unto us, but those made in his side, his hands, and his feet, &c. or those gracious promises that dropt like honey from his holy lips, in the day of his love in which he spake them; and seeing his love is conveyed to us, as through those channels, and so by the conduit of the holy and blessed

ed Spirit of God, to our hearts, it cannot be that it should hitherto be corrupted. I know the cisterns, to wit, our hearts, into which it is conveyed, are unclean, and may take away much, through the damp that they may put upon it, of the native savour and sweetness thereof. I know also, that there are those that tread down and muddy those streams with their feet; but yet neither the love, nor the channels in which it runs, should bear the blame of this. And I hope those that are saints indeed, will not only be preserved to eternal life, but nourished with this that is incorruptible unto the day of Christ.

I told you before, that in the hour of temptation it will be hard for the soul to hold fast to these things, that is, to the true definition of this love; for then, or at such seasons, it will not be admitted, that the love of Christ is either transient or mixed: but we count that we cannot be loved long, unless something better than yet we see in us, be found there, as an inducement to Christ to love, and to continue to love our poor souls. But these the Christian at length gets over; for he sees by experience he hath no such inducement; also that Christ loves freely, and not for or because of such poor, silly, imaginary inticements. Thus therefore the love of Christ may be known, that is, in the nature of it: it may, I say, but not easily. For this knowledge is neither easily got, though got, nor easily retained, though retained. There is nothing that Satan setteth himself more against than the breaking forth of the love of Christ in its own proper native lustre; for he knows it destroys his kingdom, which standeth in profaneness, in errors and delusions, the only destruction of which is the knowledge of this love of Christ. What mean those swarms of opinions that are in the world? What is the reason that some are carried about as clouds, with a tempest? What mean mens waverings, mens changings, and interchanging truth for error, and one error for another? Why, this is the thing, the devil is in it. This work is his, and he makes this a-do, to make a dust, and a dust to darken the light of the gospel withal. And if he once

attained to that, then farewell the true knowledge of the love of Christ.

Also he will assault the spirits of Christians with divers and sundry cogitations, such as shall have in them a tendency to darken the judgement, delude the fancy, to abuse the conscience. He has an art to metamorphose all things: He can make God seem to be to us a most fierce and terrible destroyer, and Christ a terrible exactor of obedience, and most amazingly pinching of his love. He can make supposed sins unpardonable, and unpardonable ones appear as virtues. He can make the law to be received for gospel, and cause that the gospel shall be thrown away as a fable. He can persuade that faith is fancy, and that fancy is the best faith in the world. Besides, he can tickle the heart with false hope of a better life hereafter, even as if the love of Christ were there. But, as I said before, from all these things the true love of Christ, in the right knowledge of it, delivereth those that have it shed abroad in the heart by the Holy God that he hath given. Wherefore it is for this purpose that Christ biddeth us to continue in his love, because the right knowledge, and faith of that to the soul, disperseth and driveth away all such fogs and mists of darkness, and makes the soul to sit fast in the promise of eternal life by him; yea, and to grow up into him who is the head in all things.

Before I leave this head, I will present my reader with these things, as helps to the knowledge of the love of Christ: I mean the knowledge of the nature of it, and as helps to retain it.

(1.) Know thyself, what a vile, horrible, abominable sinner thou art; for thou canst not know the love of Christ, before thou knowest the badness of thy nature. *O wretched man that I am*, must be, before a man can perceive the nature of the love of Christ. He that sees himself but little, will hardly know much of the love of Christ: he that sees of himself nothing at all, will hardly ever see any thing of the love of Christ: But he that sees most of what an abominable wretch he is, he is like to see most of what is the love of Christ.

Christ. All errors in doctrine take their rise from the want of this, (I mean errors in doctrine as to justification), All the idolizing of mens virtues, and human inventions, riseth also from the want of this. So then, if a man would be kept sure and stedfast, let him labour before all things to know his own wretchedness. People naturally think that the knowledge of their sins is the way to destroy them. when in very deed it is the first step to salvation. Now, if thou wouldst know the badness of thyself, begin in this first place to study the law, then thy heart, and so thy life. The law thou must look into, for that is the glass; thy heart thou must look upon, for that is the face; thy life thou must look upon, for that is the body of a man, as to religion. And without the wary consideration of these three, it is not to be thought that a man can come at the knowledge of himself, and consequently to the knowledge of the love of Christ.

(2.) Labour to see the emptiness, shortness, and the pollution that cleaveth to a man's own righteousness. This also must in some measure be known, before a man can know the nature of the love of Christ. They that see nothing of the loathsomeness of man's best things, will think, that the love of Christ is of that nature, as to be procured or won, obtained or purchased, by man's good deeds. And although so much gospel-light is broke forth, as to stop mens mouths from saying this, yet it is nothing else but sound conviction of the vileness of man's righteousness that will enable men to see that the love of Christ is of that nature, as to save a man without it: as to see that it is of that nature as to justify him without it: I say, without it, or not at all. There is shortness, there is hypocrisy, there is a desire of vain-glory, there is pride, there is presumption, in man's own righteousness; nor can it be without these wickednesses, when men know not the nature of the love of Christ. Now these defile it, and make it abominable. Yea, if there were no imperfection in it, but that which I first did mention, to wit, shortness, how could it cover the nakedness of him that hath it, or obtain for the man,

in whole or apart, that Christ should love, and have respect unto him?

Occasions many thou hast given thee to see the emptiness of man's own righteousness, but all will not do unless thou hast help from heaven: wherefore thy wisdom will be, if thou canst tell where to find it, to lie in the way of God, that when he comes to visit the men that wait upon him in the means of his own appointing, thou mayst be there; if perhaps he may cast an eye of pity upon thy desolate soul, and make thee see the things above mentioned, that thou mayst know the nature of the love of Christ.

(3) If thou wouldst know the nature of this love, be much in acquainting of thy soul with the nature of the law, and the nature of the gospel; the which, though they are not diametrically opposite one to another, yet do proponnd things so differently to man, that if he knows not where, when, and how to take them, it is impossible but that he should confound them, and in confounding of them, lose his own soul. The law is a servant both first and last, to the gospel: when therefore it is made a lord, it destroyeth: and then to be sure it is made a lord and saviour of, when its dictates and commands are depended upon for life.

Thy wisdom therefore will be to study these things distinctly and thoroughly; for, so far as thou art ignorant of the true knowledge of the nature of these, so far thou art ignorant of the true knowledge of the nature of the love of Christ. Read Paul to the Galatians; that epistle was indited by the Holy Ghost, on purpose to direct the soul in and about this very thing.

(4) The right knowledge of the nature of the love of Christ, is obtained and retained, by keeping of these two doctrines at an everlasting distance as to the conscience; to wit, not suffering the law to rule, but over my outward man, not suffering the gospel to be removed one hair's breadth from my conscience. When Christ dwells in my heart by faith, and the moral law dwells in my members, the one to keep up peace with God, the other, to keep my conversation in a good decorum, then am I right, and not till then.

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But this will not be done without much experience, diligence, and delight in Christ. For there is nothing that Satan more desireth, than that the law may abide in the conscience of an awakened Christian, and there take up the place of Christ and faith; for he knows if this may be obtained, the vail is presently drawn over the face of the soul, and the heart darkened as to the knowledge of Christ; and being darkened, the man is driven into despair of mercy, or is put upon it to work for life. There is therefore, as I say, much diligence required of him that will keep these two in their places assigned them of God. I say much diligent study of the word, diligent prayer, with diligence to walk with God in the world. But we will pass this and come to the second head.

2. As the love of Christ may be known in the nature of it, so it may be known in many degrees of it. That which is knowable, admits of degrees of knowledge: the love of Christ is knowable. Again, that which is not possible to be known to the utmost, is to be known, we know not how much; and therefore they that seek to know it, should never be contented or satisfied, to what degree of the knowledge of it soever they attain; but still should be reaching forward, because there is more to be known of it before them: *Brethren, (said Paul), I count not myself to have apprehended, (that is to the utmost), but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.*

I might here discourse of many things, since I am upon this head of reaching after the knowledge of the love of Christ in many of the degrees of it. But I shall content myself with few

First, he that would know the love of Christ in several degrees of it, must begin at his person, for in him dwells all the treasures of wisdom and knowledge. Nay, more, in him are hid all the treasures of wisdom and knowledge in him; that is, in his person: for the godhead of Christ, and our nature to be united in one person, is the highest mystery; and the first appearance
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of the love of Christ by himself to the world. Here, I say, lie hid the treasures of wisdom, and here, to the world, springs forth the riches of his love. That the eternal Word, for the salvation of sinners, should come down from heaven and be made flesh, is an act of such condescension, a discovery of such love, that can never to the full be found out. Only here we may see love in him was deep, was broad, was long, and high; let us therefore first begin here to learn to know the love of Christ, in the high degrees thereof.

(1) Here, in the first place, we perceive love, in that the human nature, the nature of man, not of angels, is taken into union with God. Whoso could consider this, as it is possible for it to be considered, would stand amazed till he died with wonder. By this very act of the heavenly wisdom, we have an unconceivable pledge of the love of Christ to man: for in that he hath taken into union with himself our nature, what doth it signify, but that he intendeth to take into union with himself our persons? For this very purpose did he assume our nature. Wherefore we read, that in the flesh he took upon him, in that flesh he died for us, *the just for the unjust, that he might bring us to God.*

(2) As he was made flesh, so, as was said afore, he became a public or common person for us: and hereby is perceived another degree of his love; undertaking to do for his what was not possible they should do for themselves, perfecting of righteousness to the very end of the law, and doing for us to the reconciling of us unto his Father and himself.

(2) Herein also we may attain to another degree of knowledge of his love, by understanding that he has conquered, and so disabled our foes, that they cannot now accomplish their designed enmity upon us; but that when Satan, death, the grave, and sin, have done to this people, whatever can by them be done, we shall be still more than conquerors, though on our side be many disadvantages, through him that loved us, over them.

(4) By this also we may yet see more of his love, in that as a forerunner he is gone into heaven to take possession

session thereof for us : there to make ready, and to prepare for us our summer-houses, our mansions, dwelling-places; as if we were the lords, and he the servant ! Oh this love !

(5) Also we may see another degree of this love, in this, that now in his absence he has sent the third person in the Trinity to supply his place as another comforter of us, that we may not think he has forgot us, nor be left destitute of a revealer of truth unto us. Yea, he has sent him to fortify our spirits, and to strengthen us under all adversity, and against our enemies of what account or degree soever.

(6) In this also we may see yet more of the love of Christ, in that though he is in heaven, and we on earth, Nothing can happen to his people to hurt them, but he feels it, is touched with it, and counteth it as done unto himself : yea, sympathises with them, and is afflicted and grieved in their griefs, and their afflictions.

(7) Another thing by which also yet more of the love of Christ is made manifest, and so may by us be known, is this : He is now, and has been, ever since his ascension into glory, laying out himself as high-priest for us, that by the improving of his merits before the throne of grace, in way of intercession, he might preserve us from the ruins that our daily infirmities would bring upon us : yea, and make our persons and performances acceptable in his Father's sight.

(8) We also see yet more of his love by this, that he will have us where himself is, that we may behold and be partakers of his glory. And in this degree of his love, there are many loves.

(1) Then he will come for us, as a bridegroom for his bride.

(2) Then shall a public marriage be solemnized, and eternized betwixt him and his church.

(3) Then she shall be wrapped up in his mantles and robes of glory.

(4) Then they shall be separated, and separated from other sinners, and all things that offend shall be taken away from among them.

(5) Then shall they be exalted to thrones, and power

power of judgement; and shall also sit in judgement on sinful men and fallen angels, acquiescing, by virtue of authority, with their king and head, upon them.

(6) Then or from thenceforth for ever, there shall be no more death, sorrow, hidings of his face, or eclipsing of their glory for ever.

(7) And thus you may see what rounds this our Jacob's ladder hath, and how by them we may climb, and climb, even until we are climbed up to heaven: But now we are set again; for all the glories, all the blessings, and all the good things that are laid up in heaven for these, who can understand?

Secondly, A second thing whereby the love of Christ in some degrees of it may be known, is this, That he should pass by angels and take hold of us. Whoso considereth the nature of spirits, as they are God's workmanship, must needs confess, that as such they have a pre-eminency above that which is made of dust: This then was the disparity betwixt us and them, they being by birth far more noble than we. But now, when both are fallen, and by our fall both in a state of condemnation, that Jesus Christ should chuse to take up us, the most inconsiderable, and pass by them, to their eternal perdition and destruction, O love! love in a high degree to man; For verily he took not hold of angels, but of the seed of Abraham he took hold. Yet this is not all: In all probability this Lord Jesus has ten times as much to do now he has undertaken to be our Saviour, as he would have had, had he stepped over us and taken hold on them.

(1) He needed not to have stooped so low as to take flesh upon him: theirs being a more noble nature.

(2) Nor would he, in all likelihood, have met with those contempts, those scorns, those reproaches and undervaluings from them, as he has all along received in this his undertaking, and met with from sinful flesh. For they were more noble than we, and would sooner have perceived the design of grace, and so, one would think, more readily have fallen in therewith, than such darkness as we were, and still by sin are.

(3) They would not have had those disadvantages

as we, for that they would not have had a tempter, a destroyer, so strong and mighty as ours is. Alas! had God left us, and taken them, though we should have been never so full of envy against their salvation, yet being but flesh, what could we have done to them to have laid obstacles in the way of their faith and hope as they can and do in ours?

(4) They, it may fairly be presumed, had they been taken, and we left, and made partakers in our stead, while we had been shut out as they are, would not have put Christ so to it, now in heaven, (pray bear with the expression, because I want a better), as we by our imperfections have done, and do: Sin, methinks would not have so hanged in their natures as it doth in ours, their reason, and sense, and apprehensions, being more quick, and so more apt to have been taken with this love of Christ, and by it more easily have been sanctified.

(5) The law which they have broken being not so intricate as that against which we have offended, theirs being a commandment with faithfulness to abide in the place in which their Creator had set them: methinks, considering also the aptness of their natures as angels, would not have made their complete obedience so difficult.

(6) Nor can I imagine, but had they been taken, they, as creatures excelling in strength, would have been more capable of rendering these praises and blessings to God for eternal mercies, than such poor sorry creatures as we are could. But! *behold what manner of love the Father hath bestowed upon us, that we should be called the children of God; that we, not they; that we, notwithstanding all that they have, or could have done to hinder it, should be called the children of God.*

This therefore is an high degree of the love of Jesus Christ to us, that when we and they were fallen, he should stoop and take up us, the more ignoble, and leave so mighty a creature in his sins to perish.

Thirdly, A third thing whereby the love of Christ, in some of the degrees of it, may be known, will be, to consider more particularly the way, and unwearied

work, that he hath with man, to bring him to that kingdom, that by his blood he hath obtained for him.

(1) Man, when the Lord Jesus takes him in hand, to make him partaker of the benefit, is found an enemy to his Redeemer; nor doth all the intelligence that he has had of the grace and love of Christ to such, mollify him at all, to wit, before the day of God's power comes. And this is a strange thing. Had man, though he could not have come to Christ, been willing that Christ should have come to him, it had been something; it would have shewn that he had taken his grace to heart, and considered of it; yea, and that he was willing to be a sharer in it. But verily here is no such thing; man, though he has free will, yet is willing by no means to be saved God's way, to wit, by Jesus Christ, before (as was said before) the day of God's power comes upon him. When the good shepherd went to look for his sheep that was lost in the wilderness, and had found it, did it go one step homewards upon its own legs? did not the shepherd take her, and lay her upon his shoulder, and bring her home rejoicing? This then is not love only, but love to a degree.

(2) When man is taken, and laid under the day of God's power; when Christ is opening his ear to discipline, and speaking to him, that his heart may receive instruction, many times that poor man is, as if the devil had found him, and not God. How frenzily he imagines! how crossly he thinks! how ungainly he carries it under convictions, counsels, and his present apprehension of things! I know some are more powerfully dealt withal, and more strongly bound at first by the word; but others more in an ordinary manner, that the flesh and reason may be seen to the glory of Christ. Yea, and where the will is made more quickly to comply with its salvation, it is no thanks to the sinner at all. It is the day of the power of the Lord that has made the work so soon to appear. Therefore count this an act of love, in the height of love; love in a great degree.

(3) When Christ Jesus has made this madman to
come

come to himself, and persuaded him to be willing to accept of his salvation, yet he may not be trusted, nor left alone, for then the corruptions that still lie scattering up and down in his flesh will tempt him to it, and he will be gone: Yea, so desperately wicked is the flesh of saints, that should they be left to themselves but a little while, none knows what horrible transgressions would break out. Proof of this we have to amazement, plentifully scattered here and there in the word. Hence we have the patience of God, and his gentleness, so admired; for through that it is that they are preserved: *He that keepeth Israel neither slumbers nor sleeps, but watches for them, and over them every moment, for he knows else they will be hurt.*

(4.) Yea notwithstanding this, how often are saints found playing truant, and lurking like thieves in one hole or other; now in the guilt of backsliding by the power of this, and then in filth by the power of that corruption. Yea, and when found in such decayings, and under such revoltings from God, how commonly do they hide their sin with Adam, and David, even until their Saviour fireth out of their mouths a confession of the truth of their naughtiness; *When I kept silence*, said David, (and yet he chose to keep silence after he had committed his wickedness), *my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me, my moisture is turned into the drought of summer.* But why didst thou not confess what thou hadst done then? So I did, saith he, at last, and thou forgavest the iniquity of my sin.

(5.) When the sins of saints are so visible and apparent to others, that God for the vindication of his name and honour must punish them in the sight of others; yea, must do it as he is just; yet then, for Christ's sake, he waveth such judgements, and refuseth to inflict such punishments, as naturally tend to their destruction, and chuseth to chastise them with such rods and scourges, as may do them good in the end, and that they may not be condemned with the world. Wherefore the Lord loves them, and they are blessed, whom he chasteneth and teacheth out of his law. And these things are love to a degree.

(6.) That Christ should supply out of his fulness the beginnings of grace in our souls, and carry on that work of so great concern; and that which at times we have so little esteem of, is none of the least of the aggravations of the love of Christ to his people. And the work is as common as any of the works of Christ, and as necessary to our salvation, as is his righteousness and the imputation thereof to our justification: for else how could we hold out to the end? and yet none else can be saved.

(7.) And that the love of Christ should be such to us, that he will thus act, thus do to, and for us, with gladness, (as afore is manifest by the parable of the lost sheep), is another degree of his love towards us: and such an one too, as is none of the lowest rate. I have seen hot love soon cold; and love that has continued to act, yet act towards the end, as the man that by running, and has run himself off his legs, pants, and can hardly run any longer; but I never saw love like the love of Christ, who as a giant, and bridegroom coming out of his chamber, and as a strong man, rejoiceth to run his race; loving higher and higher, stronger and stronger, I mean as to the lettings out of love, for he reserveth the best wine even till the last.

(8.) I will conclude with this, that his love may be known in many degrees of it, by that sort of sinners whose salvation he most rejoiceth in, and that is, in the salvation of the sinners that are of the biggest size: great sinners, Jerusalem sinners, Samaritan sinners, publican sinners. I might urge moreover, how he hath proportioned invitations, promises and examples of his love, for the encouragement and support of those whose souls would trust in him; by which also great degrees of his love may be understood. But we will come now to the third thing that was propounded.

3. But the greatest attainment that, as to the understanding of the love of Christ, we can arrive to here, is to know that it passeth knowledge: *And to know the love of Christ that passeth knowledge.*

This truth discovereth itself.

i. By

1 By the text itself: for the Apostle here, in this prayer of his for the Ephesians, doth not only desire that they may know, but describeth that thing which he prays they may know, by this term, *It passeth knowledge: And to know the love of Christ which passeth knowledge.* As our reason and carnal imagination will be rudely and unduely tampering with any thing of Christ; so more especially with the love and kindness of Christ: judging and concluding that just such it is, and none other, as may be apprehended by them: yea, and will have a belief that just so, and no otherwise, are the dimensions of this love; nor can it save beyond our carnal conceptions of it. Saying to the soul, as Pharaoh once did to Israel in another case, *Let the Lord be with you as I shall* (judge it meet he should) *let you go.* We think Christ loves us no more than we do think he can, and so conclude that his love is such as may by us be comprehended, or known to the utmost bounds thereof. But these are false conceptions; and this love of Christ that we think is such, is indeed none of the love of Christ, but a false image thereof, set before our eyes. I speak not now of weak knowledge, but of foolish and bold conclusions. A man, through unbelief, may think that Christ has no love for him, and yet Christ may love him with a love that passeth knowledge. But when men, in the common course of their profession, will be always terminating here, that they know how, and how far Christ can love, and will thence be bold to conclude of their own safety, and of the loss and ruin of all that are not in the same notions, opinions, formalities, or judgements as they; this is the worst and greatest of all. The text therefore, to rectify those false and erroneous conclusions, says, *It is a love that passes knowledge.*

And it will be worth our observation to take notice, that men, erroneous men, do not put these limits so commonly to the Father and his love, as the Son and his. Hence you have some that boast, that God can save some who have not the knowledge of the person of the Mediator Jesus Christ the righteous; as the heathens that have, and still do, make a great improvement

ment of the law and light of nature; crying out with disdain against the narrowness, rigidness, censoriousness, and pride of those that think the contrary: Being not ashamed all the while to eclipse, to degrade, to lessen and undervalue the love of Jesus Christ; making of him, and his undertakings, to offer himself a sacrifice to appease the justice of God for our sins, but a thing indifferent, and in its own nature but as other smaller matters.

But all this while the devil knows full well at what game he plays, for he knows, that without Christ, without faith in his blood, there is no remission of sins. Wherefore, saith he, let these men talk what they will of the greatness of the love of God as creator, so they slight and undervalue the love of Christ as mediator. And yet it is worth our consideration, that the greatness of the love of God is most expressed in his giving of Christ to be a saviour, and in bestowing his benefits upon us, that we may be happy through him.

But to return, The love of Christ that is so indeed, is love that passeth knowledge: and the best and the highest of our knowledge of it is, that we know it to be such.

Secondly, Because I find that at this point the great men of God, of old, were wont to stop, be set, and beyond which they could not pass. It was this that made Moses wonder, it was this that made David cry out, *How great and wonderful are the works of God? Thy thoughts to us-ward, they cannot be reckoned up in order unto thee: If I should declare and speak of them, they are more than can be numbered.* And again, *How precious also are thy thoughts unto me, O God, how great is the sum of them? If I should count them, they are more in number than the sand.* And a little before, *Such knowledge is too wonderful for me.* Isaiah saith, *There hath not entered into the heart of man what God has prepared for them that wait for him.* Ezekiel says, *This is the river that cannot be passed over.* And Micah to the sea, and Zechariah to a fountain, hath compared this unsearchable love. Wherefore the Apostle's position, *That the love of Christ is that which passeth knowledge*

knowledge, is a truth not to be doubted of: Consequently; to know this, and that it is such, is the farthest that we can go. This is to justify God, who has said it, and to magnify the Son, who has loved us with such a love: And the contrary is to dishonour him, and lessen him, and to make him a deficient Saviour. For suppose this should be true, that thou couldest to the utmost comprehend this love; yet unless, by thy knowledge, thou canst comprehend beyond all evil of sin, or beyond what any man's sins, who shall be saved, can spread themselves or infect, thou must leave some pardonable man in an unpardonable condition; for that thou canst comprehend this love, and yet canst not comprehend that sin. This makes Christ a deficient Saviour. Besides, if thou comprehendest truly, the word that says, it passeth knowledge, has lost its sanctity, its truth.

It must therefore be, that this love passeth knowledge, and that the highest pitch that a man by knowledge can attain unto, as to this, is to know that it passeth knowledge. My reason is, for that all degrees of love, be they never so high, or many, and high, yet, if we can comprehend them, rest in the bowels of our knowledge; for that only which is beyond us, is that which passeth knowledge. That which we can reach, cannot be the highest: and if a man thinks there is nothing beyond what he can reach, he has no more knowledge as to that: but if he knows that together with what he hath already reached, there is that which he cannot reach before; then he has a knowledge for that also, even a knowledge that it passeth knowledge. It is true a man that thus knoweth, may have divers conjectures about that thing that is beyond his knowledge, yea, in reason it will be so, because he knows that there is something yet before him: but since the thing itself is truly beyond his knowledge, none of his conjectures about that thing may be counted knowledge. Or suppose a man that thus conjectureth, should hit right as to what he now conjectures, his right hitting about that thing may not be called knowledge: It is as yet to him but as an uncertain guess, and is still beyond his knowledge.

Quest.

Quest. But may some say, What good will it do a man to know that the love of Christ passeth knowledge? one would think that it should do one more good to believe, that the knowledge of the whole love of Christ might be attainable.

Ans. That there is an advantage in knowing that the love of Christ passeth knowledge, must not be questioned, for the apostle saith it doth. For to know what the holy word affirms, is profitable; nor would he pray that we might know that which passeth knowledge, were there not by our knowing of it some help to be administered. But to shew you some of the advantages that will come to us by knowing that the love of Christ passeth knowledge.

1. By knowing of this a child of God has in reserve for himself, at a day, when all that he otherwise knows, may be taken from him through the power of temptation. Sometimes a good man may be so put to it, that all that he knows comprehensively may be taken from him, to wit, the knowledge of the truth of his faith, or that he has the grace of God in him, or the like; this I say may be taken from him. Now if at this time *he knows the love of Christ that passeth knowledge*; he knows a way in all probability to be recovered again, for if Christ Jesus loves with a love that passeth knowledge; then saith the soul, that is thus in the dark, he may love me yet, for ought I know; for I know that he loves with a love that passeth knowledge, and therefore I will not utterly despond. Yea, if Satan should attempt to question whether ever Christ Jesus will look upon me or no? the answer is, if I know the love that passes knowledge: But he may look upon me, (Satan), yea, and love, and save me too, for ought I poor sinner know; for he loves with a love that passeth knowledge. If I be fallen into sin that lies hard upon me, and my conscience fears that for this there is no forgiveness, the help for a stay from utter despair is at hand; but there may, say I, for Christ loves with a love that passeth knowledge. If Satan would dissuade me from praying to God, by suggesting as if Christ would

would not regard the stammering and chattering prayer of mine; the answer is ready, but he may regard for ought I know; for he loves with a love that passeth knowledge. If the tempter doth suggest, that thy trials, and troubles, and afflictions, are so many that it is to be thought thou shalt never get beyond them; the answer is near, But for ought we know, Christ may carry me through them all; for he loves with a love that passeth knowledge. Thus I say is relief at hand, and a help in reserve for the tempted, let their temptations be what they will. This therefore is the weapon that will baffle the devil when all other weapons fail. For ought I know Christ may save me; for he loves with a love that passeth knowledge. Yea, suppose he should drive me to the worst of fears, and that is to doubt that I neither have nor shall have for ever the grace of God in my soul; the answer is at hand, But I have, or may have it; for Christ loves with a love that passeth knowledge. Thus therefore you may see, that in this prayer of Paul there is a great deal of good. He prays, when he prays that we might know the love of Christ that passeth knowledge, that we may have a help at hand, and relief against all the horrible temptations of the devil. For this is a help at hand, a help that is ready to fall in with us, if there be yet remaining with us but the least grain of right reasoning according to the nature of things: For if it be objected against a man that he is poor, because he has but a groat in his pocket; yet if he has an unknown deal of money in his trunks, how easy is it for him to recover himself from that slander, by returning the knowledge of what he has upon the objector. This is the case, and thus it is, and will be with them that know the love of Christ that passeth knowledge. Wherefore,

2. By this knowledge room is made for a Christian, and liberty is ministered unto him, to turn himself every way in all spiritual things. This is the Christian's rehoboth, that well for which the Philistines have no heart to strive, and that which will cause that we be fruitful in the land.

If Christians know not with this knowledge, they walk in the world as if they were pinioned, or as if fetters were hanged on their heels. But this enlarges their steps under them. By the knowledge of this love they may walk at liberty, and their steps shall not be straitened. This is that which Solomon intends when he saith, *Get wisdom, and get understanding.*—Then, *when thou goest, thy steps shall not be straitened, and when thou runnest, thou shalt not stumble.* A man that has only from hand to mouth, is oft put to it to know how to use his penny, and comes off also, many times, but with an hungry belly; but he that has not only that, but always over and to spare, he is more at liberty, and can live in fullness, and far more like a gentleman. There is a man has a cistern, and that is full of water, there is another also that has his cistern full, and withal his springs in his yard; but a great drought is upon the land which they dwell: I would now know which of these two have the most advantage to live in their own minds at liberty, without fear of wanting water; why this is the case in hand. There is a Christian that knows Christ in all these degrees of his love that are knowable, but he knoweth Christ nothing in his love that passeth knowledge. There is another Christian, and he knows Christ, as the first, but withal, he also knows him as to his love that passeth knowledge. Pray now tell me, which of these two is likeliest to live most like a Christian, that is, like a spiritual prince, and like him that possesseth all things? which has most advantage to live in godly largeness of heart, and is most at liberty in his mind? which of these two have the greatest advantage to believe, and the greatest engagements laid upon him to love the Lord Jesus? which of these has also most in readiness to resist the wiles of the devil, and to subdue the power and prevalency of corruptions? It is this that makes men fathers in Christianity. I write unto you, fathers, because ye have known; I have written unto you, fathers, because ye have known; why have not others known? not so as the fathers. The fathers have known and known. They have known the love of Christ in those

those degrees of love which are knowable, and have also known the love of Christ to be such which passeth knowledge. In my father's house is bread enough, and to spare, was that that fetched the prodigal home. And when Moses would speak an endless-all to Israel for the comfort and stay of their souls, he calls their God *the fountain of Jacob upon a land of corn and wine.*

3. By this knowledge, or knowledge of the love of Christ which passeth knowledge, there is begot in Christians a greater desire to press forwards to that which is before them. What is the reason of all that sloth, carnal contentedness, and littlefiness of spirit in Christians, more than the ignorance of this? For he that thinks he knows what can be known, is beyond all reason that should induce him to seek yet after more. Now the love of Christ may be said, not to be knowable, upon a threefold account.

- (1) For that my knowledge is weak.
- (2) For that my knowledge is imperfect.
- (3) Or for that, though my knowledge be never so perfect, because the love of Christ is eternal.

There is love that is not to be apprehended by weak knowledge. Convince a man of this, and then if the knowledge of what he already has, be truly sweet to his soul, it will stir him up with great heartiness to desire to know what more of this is possible.

There is love beyond what he knows already, who is endowed with the most perfect knowledge, that man here may have. Now if what this man knows already of this love is indeed sweet unto him, then it puts him upon hearty desires that his soul may yet know more. And because there is no bounds set to man, how much he may know in this life thereof, therefore his desires, notwithstanding what he has attained, are yet kept alive, and in the pursuit after the knowledge of more of the love of Christ. And God in old time has taken it so well at the hands of some of his, that their desires have been so great, that when, as I may say, they have known as much on earth as is possible for them to know, (that is by ordinary means), he has come down to them in visions and revelations, or else

taken them up to him for an hour or two into paradise, that they might know, and then let them down again.

But this is not all, there is a knowledge of the love of Christ, that we are by no means capable of until we be possessed of the heavens. And I would know, If a man indeed loveth Christ, whether the belief of this be not one of the highest arguments that can be urged, to make such an one weary of this world, that he may be with him. To such an one, to live is Christ, and to die is gain. And to such an one, it is difficult to bring his mind to be content to stay here a longer time; accept he be satisfied that Christ has still work for him here to do.

I will yet add, There is a love of Christ, I will not say that cannot be known, but I will say, that cannot be enjoyed; no, not by them now in heaven (in soul) until the day of judgement. And the knowledge of this, when it has possessed even men on earth, has made them chuse a day of judgement, before a day of death, that they might know what is beyond that state and knowledge which even the spirits of just men made perfect now do enjoy in heaven. Wherefore, as I said at first, *To know the love of Christ which passeth knowledge*, is advantageous upon this account; it begetteth in Christians a great desire to reach, and press forward to that which is before.

One thing more, and then, as to this reason, I have done. Even that love of Christ that is absolutely unknowable, as to the utmost bound thereof, because it is eternal, will be yet in the nature of it sweet and desirable, because we shall enjoy or be possessed of it so. This therefore, if there were no more, is enough, when known, to draw away the heart from things that are below, to itself.

4. *The love that passeth knowledge.* The knowledge of that is very fruitful knowledge. It cannot be, but it must be fruitful. Some knowledge is empty, and alone, not attended with that good, and with those blessings wherewith this knowledge is attended. Did I say it is fruitful? I will add, it is attended with the best fruit; it yieldeth the best wine; it fills the soul with

with all the fulness of God. *And to know the love of Christ which passeth knowledge*, that he may filled with all the fulness of God. God is in Christ, and makes himself known to us by the love of Christ. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God, for God is not to be found nor enjoyed, but in him, consequently he that hath, and abideth in the doctrine of Christ, hath both the Father and the Son. Now, since there are degrees of knowledge of this doctrine, and since the highest degree of the knowledge of him, is to know that he has a *love that passeth knowledge*, it follows, that if he that has the least saving knowledge of this doctrine, hath God; he that hath the largest knowledge of it, has God much more, or, according to the text, is filled with all the fullness of God. What this fullness of God should be, is best gathered from such sayings of the Holy Ghost, as come nearest to this in language, filled,

- (1) Full of goodness.
- (2) Full of faith.
- (3) Full of the Holy Ghost.
- (4) Full of assurance of faith.
- (5) Full of assurance of hope.
- (6) Full of joy unspeakable, and full of glory.
- (7) Full of joy.
- (8) Full of good works.
- (9) Being filled with the knowledge of his will.
- (10) Being filled with the spirit.
- (11) Filled with the fruits of righteousness, which is by Jesus Christ to the glory and praise of God.

These things to be sure are included, either for the cause or effect of this fullness. The cause they cannot be; for that is God's, by his Holy Spirit. The effects thereof they are, for where-ever God dwells, in the degree intended in the text, there is shewn, in an eminent manner by these things, what is the riches of the glory of his inheritance in the saints. But these things dwell not in that measure specified by the text, in any but those who *know the love of Christ which passeth knowledge*.

But

But what a man is he that is filled with all these things? or that is, as we have it in the text, *filled with all the fullness of God*? Such men are, at this day, wanting in the churches. These are the men that sweeten churches, and that bring glory to God and to religion. And knowledge will make us such, such knowledge as the apostle here speaketh of.

I have now done, when I have spoken something by way of use unto you, from what hath been said. And

1. Is there such breadth, and length, and depth, and height in God, for us? And is there toward us love in Christ that passeth knowledge? then this shews us, not only the greatness of the majesty of the Father and the Son, but the great good-will that is in their hearts to them that receive their word.

God has engaged the breadth, and length, and depth, and height, of the love, the wisdom, the power, and truth, that is in himself for us; And Christ has loved us with a love that passeth knowledge. We may well say, *Who is like thee, O Lord, among the gods?* Or, as another prophet has it, *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage; he retaineth not his anger for ever; because he delighteth in mercy.* Yea, no words can sufficiently set forth the greatness of this love of God and his Son to us poor miserable sinners.

2. Is there so great a heart for love towards us, both in the Father and in the Son? then let us be much in the study and search after the greatness of this love. This is the sweetest study that a man can devote himself unto, because it is the study of the love of God and of Christ to man. Studies that yield far less profit than this, how close are they pursued by some who have adapted themselves thereunto! Men do not use to count telling over of their money burdensome to them, nor yet the recounting of their grounds, their herds and their flocks, when they increase. Why, the study of the unsearchable love of God in Christ to man is better in itself, and yields more sweetness to the soul of man than can ten thousand such things as
but

but now are mentioned. I know the wise men of this world, of whom there are many, will say, as to what I now press you unto, *Who can shew us any good in it?* But, Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increaseth. David also said, that his meditation on the Lord should be sweet. Oh! there is in God and in his Son that kindness for the sons of men, that, did they know it, they would like to retain the knowledge of it in their hearts. They would cry out, as she did of old. *Set me as a seal upon thy heart, as a seal upon thine arm: For love is strong as death.* Every part, crumb, grain, or scrap of this knowledge, is to a Christian as drops of honey are to sweet-palated children, worth the gathering up, worth the putting to the taste, to be relished. Yea, David says of the worth, which is the ground of knowledge, *It is sweeter than honey or the honey-comb. More (said he) to be desired are they than gold; yea, than much fine gold; sweeter also than honey or the honey-comb.* Why then do not Christians devote themselves to the meditation of this so heavenly, so goodly, so sweet, and so comfortable a thing, that yieldeth such advantage to the soul? The reason is, these things are talked of, but not believed. Did men believe what they say, when they speak so largely of the love of God, and the love of Jesus Christ, they would, they could not but meditate upon it. There are so many wonders in it, and men love to think of wonders; there is so much profit in it, and men love to think of that which yields them profit. But, as I said, the belief of things are wanting. Belief of a thing will have strong effects, whether the ground for it be true or false. As suppose one of you should, when you are at a neighbour's house, believe that your own house is on fire, whilst your children are fast asleep in bed, though indeed there were no such thing; I shall appeal to any of you, if this belief would not make notable work with and upon your hearts. Let a man believe he shall be damned, though afterwards it is evident he believed a lie, yet what work did that belief

belief make in that man's heart. Even so, and much more the belief of heavenly things will work, because true and great, and most good; also, where they are indeed believed, their evidence is managed upon their spirit, by the power and glory of the Holy Ghost itself. Wherefore let us study these things.

3. Let us cast ourselves upon this love. No greater encouragement can be given us, than what is in the text and about it. It is great, it is love that passeth knowledge. Men that are sensible of danger, are glad when they hear of such helps upon which they may boldly venture for escape. Why, such an help and relief the text helpeth trembling and fearful consciences to. Fear and trembling, as to misery hereafter, can flow but from what we know, feel, or imagine; but the text speaks of a love that is beyond that we can know, feel, or imagine, even of a love that passeth knowledge, consequently of a love that goes beyond all these. Besides, the Apostle's conclusion upon this subject plainly makes it manifest, that this meaning which I have put upon the text is the mind of the Holy Ghost. Now, *Unto him, saith he, that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.* What can be more plain? What can be more full? What can be more suitable to the most desponding spirit in any man? He can do more than thou knowest he will. He can do more than thou thinkest he can. What dost thou think? Why, I think, saith the sinner, that I am cast away. Well, but there are worse thoughts than these, therefore think again. Why, saith the sinner, I think that my sins are as many as all the sins of the world. Indeed this is a very black thought, but there are worse thoughts than this, therefore prithee think again. Why, I think, saith the sinner, that God is not able to pardon all my sins. Ay, now thou hast thought indeed. For this thought makes thee look more like a devil than a man; and yet, because thou art a man, and not a devil, see the condescension and the boundlessness

lessness of the love of thy God. He is able to do above all that we think. Could thou (sinner) if thou hadst been allowed, thyself express what thou wouldst have expressed, the greatness of the love thou wantest, with words that could have suited thee better? For it is not said, he can do above what we think, meaning our thinking at present, but above all we can think; meaning, above the worst and most soul dejecting thoughts that we have at any time. Sometimes the dejected have worse thoughts than at other times they have. Well, take them at their worst times, at times when they think, and think till they think themselves down into the very pangs of hell, yet this word of the grace of God is above them, and shews that he can yet recover and save these miserable people.

And now I am upon this subject, I will a little further walk and travel with the desponding ones, and will put a few words in their mouths for their help against temptations that may come upon them hereafter. For as Satan follows such now, with charges and applications of guilt, so he may follow them with interrogatories and appeals: for he can tell how by appeals, as well as by charging of sin, to sink and drown the sinner whose soul he has leave to engage. Suppose, therefore, that some distressed man or woman should after this way be engaged, and Satan should with his interrogatories and appeals be busy with them, to drive them to desperation, the text last mentioned, to say nothing of the subject of our discourse, yields plenty of help for the relief of such a one. Says Satan, Dost thou not know that thou hast horribly sinned? Yes, says the soul, I do. Says Satan, Dost thou not know that thou art one of the vilest in all the pack of professors? Yes, says the soul, I do. Says Satan, Doth not thy conscience tell thee that thou art and hast been more base than any of thy fellows can imagine thee to be? Yes, says the soul, my conscience tells me so. Well, saith Satan, now will I come upon thee with my appeals. Art thou not a graceless wretch? Yes. Hast thou an heart to be sorry for this wickedness? No, not as I should. And albeit, saith Satan, thou prayest

prayest sometimes, yet is not thy heart possessed with a belief that God will not regard thee? Yes, says the sinner. Why then, despair and go hang thyself, saith the devil. And now we are at the end of the thing designed and driven at by Satan. But what shall I now do? saith the sinner. I answer, Take up the words of the text against him, *Christ loves with a love that passeth knowledge*. And answereth him farther, saying, Satan, though I cannot think that God loves me, though I cannot think that God will save me, yet I will not yield to thee; for God can do more than I think he can. And whereas thou appealest unto me, if whether when I pray, my heart is not possessed with unbelief, that God will not regard me, that shall not sink me neither; for God can *do abundantly above what I can ask or think*. Thus this text helpeth where obstructions are put in against our believing, and thereby casting ourselves upon the love of God in Christ for salvation.

And yet this is not all; for the text is yet more full: *He is able to do abundantly more, yea, exceeding abundantly more, or above all that we ask or think*. It is a text made up of words picked and packed together by the wisdom of God; picked and packed together on purpose for the succour and relief of the tempted, that they may, when in the midst of their distresses, cast themselves upon the Lord their God. He can do abundantly more than we ask. Oh! says the soul, that he would but do so much for me as I could ask him to do! how happy a man should I then be! Why, what wouldst thou ask for, sinner? You may be sure, says the soul, I would ask to be saved from my sins; I would ask for faith in, and love to Christ; I would ask to be preserved in this evil world, and ask to be glorified with Christ in heaven. He that asketh for all this, doth indeed ask for much, and for more than Satan would have him believe that God is able or willing to bestow upon him: But mark, the text doth not say, that God is able to do all that we can ask or think, but that he is able to do above all, yea, abundantly above all, yea, exceeding abundantly above all that we ask or think. What a text is this! What a God have we! God fore-
saw

saw the sins of his people, and what work the devil would make with their hearts about them; and therefore to prevent their ruin by his temptation, he has thus largely, as you see, expressed his love by his word. Let us therefore, as he has bidden us, make this good use of this doctrine of grace, to cast ourselves upon this love of God in the times of distress and temptation.

4. Take heed of abusing this love. This exhortation seems needless; for love is such a thing, that one would think none could find in their heart to abuse. But for all that, I am of opinion, that there is nothing that is more abused among professors this day, than is this love of God. There has of late more light about the love of Christ broke out than formerly: every boy now can talk of the love of Christ; but this love of Christ has not been rightly applied by preachers, or else not rightly received by professors. For never was this grace of Christ so turned into lasciviousness as now. Now it is a practice among professors to learn to be vile of the profane; yea, and to plead for that vileness: nay, we will turn it the other way, now it is so that the profane do learn to be vile of those that profess, (they teach the wicked ones their ways): a thing that no good man should think on but with blushing cheeks.

Jude speaketh of these people, and tells us, that they, notwithstanding their profession, deny the only Lord God, and our Saviour Jesus Christ: *They profess* (saith Paul) *that they know God, but in works they deny him, being abominable, disobedient, and to every good work reprobate.*

But I say, let not this love of God and of Christ be abused. It is unnatural to abuse love; to abuse love is a villany condemned of all, yea, to abuse love is the most inexcusable sin of all. It is next the sin of devils to abuse love, the love of God and of Christ.

And what says the Apostle? *Because they received not the love of the truth that they might be saved, therefore God shall send them strong delusions, that they may believe a lie, that they all may be damned, who believed not the truth, but had pleasure in unrighteousness.*

And what can such an one say for himself in the judgement,

ment, that shall be charged with the abuse of love? Christians, deny yourselves, deny your lusts, deny the vanities of this present life, devote yourselves to God; become lovers of God, lovers of his ways, and a people zealous of good works; then shall you shew one to another, and to all men, that you have not received the grace of God in vain. Renounce therefore the hidden things of dishonesty, walk not in craftiness, nor handle God's word deceitfully, but by manifestation of the truth, commend yourselves to every man's conscience in the sight of God. Do this, I say, yea, and so endeavour such a closure with this love of God in Christ, as may graciously constrain you to do it, because, when all proofs of the right receiving of this love of Christ shall be produced, none will be found of worth enough to justify the simplicity of our profession, but that which makes us zealous of good works. And what a thing will it be to be turned off at last, as one that abused the love of Christ: as one that presumed upon his lusts, this world, and all manner of naughtiness, because the love of Christ to pardon sins was so great! What an unthinking, what a disingenuous one wilt thou be counted at that day! yea, thou wilt be found to be the man that made a prey of love, that made a stalking-horse of love, that made of love a slave to sin, the devil and the world, and will not that be bad?

5. Is the love of God and of Christ so great? let us then labour to improve it to the utmost for our advantage, against all the hindrances of faith.

To what purpose else is it revealed, made mention of, and commended to us? We are environed with many enemies, and faith in the love of God and of Christ is our only succour and shelter. Wherefore our duty, and wisdom, and privilege is, to improve this love for our own advantage; improve it against daily infirmities; improve it against the wiles of the devil; improve it against the threats, rage, death, and destruction, that the men of this world continually with their terror set before you. But how must that be done? Why, set this love, and the safety that is in it, before thine eyes; and behold it while these things make their assaults upon thee. These words, the faith of this, God loves me,

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me, will support thee in the midst of what dangers may assault thee. And this is that which is meant, when we are exhorted to rejoice in the Lord, to make our boasts in the Lord, to triumph in the Lord; and to set the Lord always before our face. For he that can do this thing stedfastly, cannot be overcome. For in God there is more than can be in the world, either to help or hinder; wherefore, if God be my helper, if God loves me, if Christ be my redeemer, and has bestowed his love that passeth knowledge upon me, who can be against me? and if they be against me, what disadvantage reap I thereby; since even all this worketh for my good? This is improving the love of God, and of Christ for my advantage. The same course should Christians also take with the degrees of this love, even set it against all the degrees of danger; for here deep calleth unto deep. There cannot be wickedness and rage wrought up to such or such a degree, as of which it may be said, there are not degrees in the love of God and of Christ to match it. Wherein Pharaoh dealt proudly against God's people, the Lord was above him, did match and overmatch him; he came up to him, and went beyond him; he collared with him, overcame him, and cast him down: *The Lord is a man of war, the Lord is his name. Pharaoh's chariots and his hosts hath he cast inno the sea—they sank into the bottom as a stone.* There is no striving against the Lord that hath loved us; there is none that strive against him can prosper. If the shields of the earth be the Lord's, then he can wield them for the safeguard of his body the church; or if they are become incapable of being made use of any longer in that way, and for such a thing, can he not lay them aside, and make himself new ones? Men can do after this manner, much more God. But again, if the miseries or afflictions which thou meetest with, seem to thee to overflow, and to go beyond measure, above measure, and so to be above strength, and begin to drive thee to despair of life, then thou hast also, in the love of God, and of Christ, that which is above, and that goes beyond all measure also, to wit, love unsearchable, unknown, and that

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can do exceeding abundantly above all that we can ask or think. Now God hath set them one against the other, and it will be thy wisdom to do so too, for this is the way to improve this love.

But though it be easy thus to admonish you to do, yet you shall find the practical part more difficult; wherefore, here it may not be amiss, if I add to these, another head of counsel.

1. First, then, Wouldst thou improve this love of God and of Christ to thy advantage? why then, thou must labour after the knowledge of it. This was it that the apostle prayed for, for these Ephesians, as was said before, and this is that that thou must labour after, or else thy reading, and my writing, will, as to thee, be fruitless. Let me then say to thee, as David to his son Solomon, *And thou Solomon, my son, know thou the God of thy father.* Empty notions of this love will do nothing but harm, wherefore they are not empty notions that I press thee to rest in, but that thou labour after the knowledge of the favour of this good ointment, which the apostle calleth *the favour of the knowledge of this Lord Jesus.* Know it, until it becometh sweet or pleasant to thy soul, and then it will preserve and keep thee. Make this love of God and of Christ thine own, and not another's. Many there are that can talk largely of the love of God to Abraham, to David, to Peter and Paul. But that is not the thing, give not over until this love be made thine own; until thou find and feel it to run warm in thy heart by the shedding of it abroad there, by the spirit that God hath given thee. Then thou wilt know it with an obliging and engaging knowledge; yea, then thou wilt know it with a soul-strengthening and soul encouraging knowledge.

2. Wouldst thou improve this love? then set it against the love of all other things whatsoever, even until this love shall conquer thy soul from the love of them to itself.

This is Christian. Do it therefore, and say, Why should any thing have my heart but God, but Christ? he loves me with love that passeth knowledge. He loves me, and he shall have me: he loves me, and I will love him: His love stripped him of all for my sake; Lord, let my love strip me of all for thy sake. I am a
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son of love, an object of love, a monument of love, of free love, of distinguishing love, of peculiar love, and of love that passeth knowledge, and why should not I walk in love? in love to God, in love to men, in holy love, in love unfeigned? This is the way to improve the love of God for thy advantage, for the subduing of thy passions, and for sanctifying of thy nature. It is an odious thing to hear men of base lives talking of the love of God, of the death of Christ, and of the glorious grace that is presented unto sinners by the word of the truth of the gospel. Praise is comely for the upright, not for the profane. Therefore let him speak of love that is taken with love, that is captivated with love, that is carried away with love. If this man speaks of it, his speaking signifies something; the powers and bands of love are upon him, and he shews to all that he knows what he is speaking of. But the very mentioning of love is, in the mouth of the profane, like a parable in the mouth of fools, or as salt unsavoury. Wherefore, Christian, improve this love of God as thou shouldst, and that will improve thee as thou wouldst. Wherefore,

3. If thou wouldst improve this love, keep thyself in it: *Keep yourselves in the love of God.* This text looks as if it favoured the Socinians, but there is nothing of that in it. And so doth that, *If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments and abide in his love.* The meaning then is this, that living a holy life is the way, after a man has believed unto justification, to keep himself in the favour and comfort of the love of God. And oh that thou wouldst indeed so do! And that because, if thou shalt want the favour of it, thou wilt soon want tenderness to the commandment, which is the rule by which thou must walk, if thou wilt do good to thyself, or honour God in the world. To him that ordereth his conversation aright, I will shew the salvation of God. He that would live a sweet, comfortable, joyful, life, must live a very holy life. This is the way to improve this love to thyself indeed.

4. To this end, you must take root and be grounded in love, that is, you must be well settled, and established

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ed in this love, if indeed you would improve it. You must not be shaken as to the doctrine, and grounds of it. These you must be well acquainted with; for he that is but a child in this doctrine, is not capable as yet of falling in with these exhortations; for such waver and fear when tempted; and he that feareth is not made perfect in love, nor can he so improve it for himself and soul's good as he should.

5. And lastly, Keep to this end, those grounds and evidences that God hath given you of your call to be partakers of this love, with all clearness upon your hearts and in your minds. For he that wants a sight of them, or a proof that they are true and good, can take but little comfort in this love. There is a great mystery in the way of God with his people. He will justify them without their works, he will pardon them for his Son's sake. But they shall have but little comfort of what he hath done, doth, and will do, for them that are careless, carnal, and not holy in their lives. Nor shall they have their evidences for heaven at hand, nor out of doubt with them, yea, they shall walk without the sun, and have their comforts by bits and knocks; while others sit at their Father's table, have liberty to go into the wine cellar, rejoice at the sweet and pleasant face of their heavenly Father towards them; and know it shall go well with them at the end.

Something now for a conclusion should be spoken to the carnal world, who have heard me tell of all this love. But what shall I say unto them, if I should speak to them, and they should not hear; or if I should testify unto them, and they should not believe; or intreat them, and they should scorn me: all will but aggravate, and greater their sin, and tend to their further condemnation. And therefore I shall leave the obstinate where I found him, and shall say to him that is willing to be saved, Sinner, thou hast the advantage of thy neighbour, not only because thou art willing to live, but because thou rearest those that are willing thou shouldst, to wit, those unto whom the issues from death do belong, and they are the Father and the Son, to whom be glory with the blessed Spirit of grace, world without end. Amen.

The end of the FIFTH VOLUME.

